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THE UNITY AND BASIS OF THE CHURCH UNIVERSAL.

IT is a beautiful thought, that the Lord never leaves himself without a witness, without a church, in the world. A dispensation may die, and its peculiar forms perish; but the Church lives, and the Divine life lives in it. The Church lives, not only in its centre, but in its circumferences; not only among the few, but among the many. "In you my disciples," said the Lord, "is the salt of the earth, the light of the world." From you, the centre of the Lord's life, will go out an unseen influence, an immeasurable, immediate, unseen spiritual radiation, which shall vitalize all the religions of the world. Set upon a hill, the hill of love and faith, its light would seem as a beacon from afar, and all nations, people, and languages would see it at a distance, calling it by different names. But for the central light of the Church which possessed the Word, other churches could not have existed; other and semi-sacred books could not have been written. The light of the world is one. The salt of the earth, until it has lost its savor, preserves the whole. The Church is one. The thread is unbroken. Bound up with this fact lies whatever of truth there is in the strange doctrine of apostolic succession, perverted, distorted, misapplied as it is.

But not only has there existed a moral and spiritual unity in the Church in all ages, but in some sense the forms have

been preserved also. Not the same in appearance, indeed, but the same in meaning. The sacrifices and purifications of the Jews were not new to them, but succeeded as the legitimate descendants from an anterior period, when similar forms were more spiritually understood. The Christian sacraments, in their turn, stand in place of all the manifold washings and sacrifices of the Jews. The spiritual meaning is the same; only while, in a sensual age, the forms of the Church reach the maximum, and daily justice, mercy, and faith the minimum, in a spiritual church the order is reversed. So the Christian sacraments, few and simple, mean to us and to the angels all that the elaborate Jewish ritual ever meant, and bring to us all the power that they ever brought into the world from their symbolic or correspondential character. So in the new Christianity, which our Lord promised, and which we believe is now beginning to dawn, the same forms, or sufficiently the same to preserve their essential spiritual meaning, will be retained.

But while the essential meaning of these forms will still be retained, and the unity of the Church in all ages preserved, it is carrying the argument too far when we endeavor to maintain that the *exact forms themselves* which were established for the First Christian Church will remain unchanged; and hence that the church which continues the most steadfast to these forms will be the central receptacle of the light and life of the new dispensation. For we know that the early Christian forms and institutes have essentially changed already, not so much in name as in character, and may still need to change, to meet the changing states of the people. They will not, however, be destroyed, but fulfilled. But the meaning, the correspondence, will remain. The thread which binds all churches in one will remain unbroken. For the Lord is one, and his Church is one. The body remains the same, though it casts off its worn-out vestments.

This, it seems to me, is a broadening, vitalizing, and satisfying view of the whole matter of the visible church. It

explains or suggests the reason for the crudities and cruelties of the letter of Scripture, while preserving the thought of their real Divinity; it gives promise that in the future ages of the church mankind, never standing still, will continue to take loftier views of life, death, and eternity, and will have higher helps, holier aims, than the world has ever known. It suggests how all religions, great and small, are within the scope of God's influence; how all mankind are his children; how, in the lowest forms of pagan worship, an image of the Heavenly Father is preserved, and an image of the life he teaches us to live. The Ten Commandments are written in some form upon the tablets of the heart of the sincere worshipper of stocks and stones. Each outlying, remote part of the grand unit of humanity is furnished with an artery and a vein leading from and to the great beating heart of the universal love.

A lesson of life, moreover, is here suggested. The church as the greatest body, the church as a branch of this, or the church in the individual man, has one common stock, one common source of nourishment, one common law of life,— the Ten Commandments, written by God's own finger, uttered by God's own voice, inscribed on the granite slabs taken from the earth's lowest crust, laid up, separate from all other precepts, in the holy ark, in the holy of holies of the tabernacle and the temple. These precepts are the roots of the tree of life in the great, broad Universal Church, and in the individual man. Cut off some of these roots, and the church suffers; cut them all off, and the church dies. When the Lord said, "I came not to destroy, but to fulfil," he taught, not that he did not come to bring a higher life into the world, for he said, "I came that they might have life more abundantly," but that this new life is to grow out of the essential principles of the old as roots. A tree begins its life under ground. The life of the Jewish tree was nearly all in the roots. The tree of the former churches had gradually died down, perished limb by limb, twig by twig, and had been pruned by the knife and saw of the Great Husband-

man, until there was nothing left but the roots. The Jewish dispensation was a dispensation of roots,— of underground darkness; yet in these roots were contained the "promise and potency" of the future tree. With the Lord's advent the root shot up a twig into the sunlight; with the labor of the apostles this expanded and grew; but all its life, its power, sprung from the ancient roots, the essential laws of Sinai.

As far as the church declares that there is salvation aside from these laws, so far the church is not true to the Saviour's teaching. He came, not to destroy the roots, but to cause them to put forth shoots, and leaves, and blossoms, and fruit, in the bright sunlight and vital air. He came to make them fulfil their purposes. Man was not created to keep the Ten Commandments; but he was told to keep the Ten Commandments, so that he might grow up by means of these fundamental laws of heaven into the self-denying, innocent, free, and happy existence which is founded upon them.

Does the Church teach, directly or by implication, that man may break all the commandments, and yet be saved by the immediate mercy of God? Then the Church will fail as a power in the world, and out of its ruins will be gathered those who repudiate such teaching, and to them a new revelation will be given, based, as to its laws of daily life, upon the old foundations. Can an individual violate the Ten Commandments, and yet be saved? In one sense "yes," but how? By a process of decay, reduction, destruction, vastation, until the old ideas, hopes, plans, ambitions, joys, are destroyed by outward and inward causes. Then a new life will be built up upon — what? Upon no foundation? No. Upon shifting sand? No. What then? Upon whatever habits of obedience to the Ten Commandments, upon whatever respect, holy deference to these remains. All else must perish. It is, then, doubtless the effort of the Divine Providence to preserve some respect, some hearty deference to some of these laws. Upon whatever of these is left, the new man's new life is built; a life, perhaps, like that of an

infant, shorn of its former imaginary proportions, feeble,— a mere twig, with two primal leaves, sustained by whatever life is left in the roots beneath the ground. With all who can be saved thus, as brands from the burning, something on the stone tablets he must never have ceased to respect, and, in a sense, to obey. It may be a sense of justice; it may be a desire for purity; it may be regard for veracity; it may be a love of father and mother; but some root there must be, something of the Divine planting, something of God's vital law, out of which the life has never entirely departed.

But one step farther we must go. Is it enough to keep the literal laws of Sinai? No. The account in MARK x. 17–27 shows us that while it was enough for a Jew of Moses's time, it is not enough for a Christian. The young man did that much, and Jesus loved him for it, because he had made a true beginning, but he asked him to do more. So he asks us to do more, or rather to allow him to do more for us. But while he tells us we must do more, he assures us we cannot do less, and reach his kingdom. "Master, what shall I do?" "If thou wouldst enter into life, keep the commandments." The question afterwards arises whether this be enough.

The early Christian dispensation was a dispensation of leaves and blossoms, and that of the new Christianity is to be that of fruit; but that fruit, spiritual though it be, will still draw largely of its substance from the dark, cold ground. The roots live, not for their own sake any more, but for the sake of leaves, blossoms, and fruit,— because the fragrant blossoms, because the useful fruit call continually for a new supply of life from the earth. The fruit of the vine turns the water into wine.

We are prone to forget that God's essential holiness and power descend, as of old it did to the Israelites, through the holy ark. We shall be judged at the last day by the Ten Commandments; not as a Jew of Moses's time was judged, for more is possible to us. He was judged by letter only; we by letter and spirit both, by Sinai and the Mount of the Beatitudes. The Lord did not draw a veil over the past,

and say, "It is dead." He did not tell his followers they were parasites, who could live on others' good lives, not even on the life of the Perfect One. He says to us, "You must sell all that you have." He says, "Where your temptation is, there your labor lies." If to keep the letter is easy, then pass on to the spirit, and in keeping that you will find your exceeding great reward.

THE INFLUENCE OF SCIENCE UPON RELIGION.

I HAVE chosen as my subject "The Influence of Science upon Religion," rather than "The Conflict between Science and Religion," because I hold that there is no conflict between them; but that, on the other hand, science is the best friend of religion, and that without it there can be no really complete religion. Sir John Lubbock, speaking of the belief in witchcraft and fetichism (under the guise of image worship), says,—

"This dark superstition has indeed flourished for centuries in Christian countries, and has only been expelled at length by the light of science. It still lingers wherever science has not penetrated. The immense service which science has thus rendered to the cause of true religion and to humanity, has not hitherto received the recognition which it deserves. Science is still regarded by many excellent but narrow-minded persons as hostile to religious truth, while in fact she is only opposed to religious error. No doubt her influence has always been exercised in opposition to those who present contradictory assertions under the excuse of mystery, and to all but the highest conception of Divine power. The time, however, is approaching, when it will be generally perceived that so far from science being opposed to religion, true religion is, without science, impossible; and if we consider the various aspects of Christianity as understood by different nations, we can hardly fail to perceive that the dignity, and therefore the truth of their religious beliefs is in direct relation to their knowledge of science, and of the great physical laws by which our universe is governed."

I have used this somewhat lengthy quotation, because it expresses in brief what I shall attempt to show in this paper,— that science is the foundation and firmest support of true religion, and requires in turn the elevation of a reverential spirit to develop it to its best, using the term "reverential" in the sense of lack of conceit and pride of knowledge, and not in the sense of respect for tradition. Religion teaches us about God and the future life, and regards our present life only in its moral aspect and as it affects the future life. Science treats of the earth and of man in connection with that side of his nature which is connected with the earth. There is room for both; and as God is Creator of earth as well as heaven, both treat of his works. How, then, can there be any controversy between them? It is a poor faith which dreads the light of any knowledge.

Science deals with the laws of the natural world, and teaches man how to use them so as to get the most advantage from them, and make his earthly life more comfortable and better. Religion teaches him how to use those benefits for the improvement of his future life. The knowledge of science, and the benefits derived from it, act as a foundation upon which to erect the structure of his religious life. In Webster's dictionary science is defined as "in a general sense knowledge, or certain knowledge. The comprehension or understanding of truths or facts by the mind. The science of God must be perfect. A collection of the general principles or leading truths relating to any subject arranged in systematic order." Science is, then, simply the understanding and arrangement of the facts of this natural world, and of the principles or laws which govern them. As God created the world his science must be perfect, and the more we know of science, the better shall we know him as he is manifested in it; and as this world is the ultimation or type of the spiritual world, the understanding of its laws and truths is a method of understanding the laws and truths of the spiritual world, brought down to a natural plane for our

more easy comprehension, and affording a foundation for a fuller knowledge of that world by and by.

It may be interesting, before proceeding farther, to look for a moment at the rise of a system of religious thought which throws out science so completely as that of Christianity has done. We are told that amongst some of the ancient peoples, what scientific knowledge there was (and I think that there was far more than we conceited moderns are willing to acknowledge) was in the hands of the priesthood; and even that a knowledge of it was required of the acolyte before he was admitted to the priesthood. Moses, the man chosen to lead the children of Israel to the promised land, "was learned in all the knowledge of the Egyptians," which must have been largely scientific. At the time of the early Christian Church what knowledge of this kind there was, was in the hands of the priestly and aristocratic classes, who were its chief opponents; add to this the early rise and lasting influence of Gnosticism, teaching the evil nature of matter, and the rise of the Catholic Church, which suppressed all knowledge dangerous to its assumption of power, and I do not think that it is to be wondered at that scientific knowledge should come to be thought the special prerogative of the evil one, and that the fact that God could be studied through the natural world should have been completely lost from sight. The ignorant and debased state of Christianity in the Middle Ages, and down to the time of the rise of modern science, shows what was the effect of the want of science upon religion.

In this connection may be mentioned the most apparent effect of science upon religion; namely, the raising it beyond the danger of extinction by conquest. When the Moors held Spain, their knowledge of science was much higher than that of Europe, and Europe was in danger of being conquered by them. It was even in danger of being conquered by the ignorant and savage Cossacks of Asia. Now, by the power given by science, the Christian nations are far beyond the reach of heathendom; the nations where knowledge of

science is the most general are the most powerful, and Christian nations can obtain a hearing even in heathen lands, because their strength compels respect.

Out of the ignorance and degradation of mediæval Europe, and in the face of the opposition of a powerful church which considered anything but blind submission to its mandates as heresy, arose men like Galileo, who announced the discoveries of the beginnings of modern science, which, by force of their inherent truth, have continued to grow with ever-increasing rapidity; and the idea of the fallibility of the church in temporal matters once started, continued to increase, until now, by far the larger portion of the religious world considers that the church has no right to attempt to decide upon natural events, and that the evils of the natural world are the result of ignorance of or violation of its laws, and not special manifestations of Divine displeasure; nor do men attempt to avert such evils by prayer or religious exercises, but by inquiring into their causes and attempting to learn the laws which govern them. In this change the church has not been injured, but benefited. It has discovered that its domain is above the earth, and that the truth or falsity of any scientific theory does not affect religious life, for that has its origin in a domain beyond the reach of science, and that natural evil is not caused by God's will, but by man's ignorance or sin; and these facts it is accepting more and more every day, though it is a hard lesson for many religious people to master, and hence the cry of the atheism of science, which is often apparently justified by the atheism of some scientists, whereas science is not atheistic, as denying God, but rather atheous, as not dealing with him. The extent to which atheism exists among scientific men is, I think, greatly overestimated; and where it exists, it is more often a result of the inconsistency and unreasonableness of theology than of opposition to the idea of a Creator. It seems at first, to be sure, as if the acceptance of natural occurrences as judgments of God is a more reverential way of doing than the scientific method of investi-

gating them as natural events resulting from fixed laws, or from the violation of such laws; but, surely, the scientific method gives a higher idea of the orderliness and power of God than the other. The man who sets aside the idea of special rewards or retributions in natural events, and looks for a set law to govern them, does not deny God by such action, but has a higher idea of him than the man who thinks of him as a creature of impulse; and by gaining a clearer idea of the operations of nature, gets a better one of nature's God.

One great fault with religion has always been, that in order to reach heaven it has fancied that one must neglect the earth and all which pertains to it. With no scientific foundation to teach the importance of due attention to the things of this earth, the tendency has always and must ever be the separation of the church and the world, making a religious life impracticable and dreamy, and leaving the greater mass of the people beyond its reach, either openly defying it, or giving a mere external obedience to its forms. So long as religion makes an enemy of science, and tries to seize upon every point of difference, instead of treating it as an ally to strengthen its relations with earth, a great part of the thinking men and women will quietly leave religion on one side without actually opposing it, as is the constant cry of the churches of the present day. It will not be until the church submits freely to be purged of her inconsistencies and trivialities, and puts herself into a condition to stand the fierce light of unpitying scientific truth, that her true strength will show. Just as denouncing innocent amusements as sinful, turns away from the church many unthinking people, who yet have sense enough to see they are not sinful, so, on a higher scale, unreasonable opposition, or the sustaining of unreasonable dogmas, drives away many people used to scientific scrutiny of causes. This clearing away is progressing gradually; the church has abandoned many of its pretensions which really have nothing to do with its life. It is growing careless of its petty claims, and is content more and more with enunciating its really essential principles.

While religion is falling back upon its essentials, and becoming more consistent and rational and practical, science is discovering that it has come to an *Ultima Thule;* its great principle being that there is no effect without a cause, and its discoveries tending to show that all the effects in this world, however varying, are the result of one cause, that all the varying forces of the world, gravitation, electricity, etc., are but manifestations of some one primal force, and that all matter is one and never dies, or comes into existence, but only changes form, the question naturally comes forward, "What is this first cause?" and the constant discoveries of the checks and balances which keep everything in its place and at its duty, suggest more and more forcibly every year that it must be an *Intelligence*, that is, a God; and, if so, that on his side as manifested in nature, he is a grander and nobler one than that taught by popular religion and by some portions of the Old Testament.

But there is this defect: In the natural world, law is supreme. Beneficent law perhaps, but still law. The Lord, as to love, is not there. It is the God of Sinai; not of the cross. For instance, studies in physiology show that crime against the laws of life, health and morality in a parent, are visited upon the child in the shape of disease or of an unbalanced and weakened mind. The child of a man who does not look after his health, will be sickly; of a drunkard, will have a taste for liquor; of a thief, a tendency to steal; and if these tendencies are allowed to continue, the third or fourth child in descent is insane, or so full of loathsome disease that he can leave no posterity. If the inherited evil is resisted, its effects die out by the third or fourth generation. The *law* of the Decalogue is sternly carried out; but the mercy unto the thousandth generation is beyond the province of science, which deals only with law. Science teaches only of the just and stern side of nature and of God. It must have the life of true religion to fill it out; without it, it is cold and unsatisfying. To those who will see it, the time is approaching, when, as Rev. E. H. Sears says, "The

line where the discoveries of science are lost in the blaze of revealed religion becomes almost tremulous." The tendency of science has always been towards a high, noble and pure idea of the universe, and towards a pure religion; while to pretension and assumption it has been a deadly foe. Instead of bowing blindly before a God whom he fears, it teaches man to walk fearlessly and reverently before a God whom he knows is wholly good, and yet whom he can never fully comprehend, but can for ages continue comprehending better and better. Science has improved his physical condition, and given him the opportunity to enjoy more, to know more, and to suffer less from natural toils. It has taught him to refer the evils of the outward world to his ignorance of natural law, or to the operation of that law for the good of the world at large, and has relieved religion of the onus of reconciling them with the goodness of God. It is beginning to show man that pauperism and crime and disease are due to violation of the laws of health and morality, and of selfish neglect of the welfare of others or of not loving the neighbor as ourselves, and is thus relieving religion of the necessity of reconciling the wickedness of mankind with the goodness of God.

The effect of science upon religion is manifested more in life than in doctrine, though the spirit of doctrine has often changed where the form has not; and this effect has been to show that the law was not destroyed but fufilled by our Lord, and to bring religion to practical dealing with life on a basis neither loose nor bigoted, but which will ever grow stronger,—to teach that God is just before he is merciful. The defect of the teaching of the Catholic Church was the idea that God was merciful and would forgive all violations of his law by his grace, and not that a just punishment in some shape followed surely such violation. That of the churches which preach faith alone is about the same. The Puritan Church was a reaction, which, in spirit if not in letter, preached justice but no mercy, and made God almost a fiend. The church of the present day tends towards the

mercy of God, leaving out his justice, until religion has become almost a synonym for weak sentimentalism. The teaching of science is that every law of the natural world carries a penalty for its violation always in just proportion, and exacted without mercy, though, from a spiritual point of view, the penalty is often a mercy. There is a strong resemblance here to Swedenborg's teaching about the spiritual world.

And now, to bring my argument together a little in closing: Science has furnished the means to protect the church from its most external danger,—that of conquest. It has given man a chance to develop in every way, and especially intellectually. It has given him a grander and more perfect conception of the universe, and hence of its Creator; and has, in doing this, made him demand a higher, purer, and more consistent religion. It teaches him that the ruler of this universe must be a grand and beneficent Being, and one Infinite in wisdom, and stern in justice, yet wholly beneficent. In teaching this, the intermediate steps have been the upsetting and throwing down of so much that has passed for religion, that many people, both scientists and religious people, have thought it had or would destroy religion; but religious people are beginning to find out, though hardly realizing it, that it is a friend of all true religion. The time has now come when science is beginning to find that it can go no further in its search for the secret of existence on a materialistic plane, but must look higher, or leave the problem unsolved. This latter she will never do; and I look for a turn towards religion and its claims to solve it, during the years to come, which will search religion and prove it as it has never been proven before; and I trust the result will be the acceptance of the fact that science is the friend and firm foundation of true religion, and the enemy and millstone around the neck of false religion, and theological assumption.

In the New Church especially should all pains be taken to give science its full recognition; for the logical sequence of

the doctrine of correspondences is, that science is all-important to the church, for, as the world of nature is a type of the world of spirit, the better we understand the one, the better fitted are we to understand the other. To this truth, I think, is due the selecting of a scientific man to convey the truth of the New Jerusalem. Moses was a man learned in the earthly knowledge of the Egyptians, and Paul, the great apostle, was the man among them having the most earthly, if not scientific knowledge. Knowledge was ever better than ignorance, and the crowning religion of the world must be the one which receives all knowledge as a part of itself. If scientific knowledge is the foundation of the welfare of mankind, and of the earthly church, it must be also essential to its spiritual well-being.

Science, then, in its more external form, is the protector and foundation of religion, by the firmness it gives to civilization, and by alleviating man's natural condition. In its higher form it impresses upon him the lessons of justice and law which are the foundations of true religion. Upon its safe and sure foundation, and upon it only, can arise a true and perfectly rounded religion; and, as Mr. Sears says,—

"It is only science pretending to knowledge beyond its discovery that antagonizes the truths of revelation. The best scientific research and progress do not tend downwards towards a grosser materialism, but away from it towards the highest spiritual philosophy; and the line becomes almost tremulous which distinguishes the discoveries of science from the disclosures of revelation, where the light of the one is merging in the clear blaze of the other."

The relation of science and religion is that of foundation and superstructure, each equally essential to the other; without the foundation, the superstructure cannot be perfect; with it, it may tower to the heavens in everlasting beauty. From the lowest stone in the foundation to the topmost pinnacle, from the lowest and most external fact of science, up through its higher knowledges, and from them

through the spiritual knowledges to which they so nearly approximate, there is an unbroken chain of truths; a Jacob's ladder with its foot upon earth and its top in the heavens, upon which man, beginning, may go on increasing in knowledge and wisdom through the years of his life on earth, and the rolling ages without end of the life to come.

TWO KINDS OF CHARITY.

That which impels man to action is his love or motive, so that a man's love or motive *is* the man. Man is inclined to judge his fellow-beings by the acts which he sees, while the Lord judges by the love or motive which caused the act to be. This inclination in humanity continually makes it look at and judge things from a personal point of view, instead of considering with a single eye the principle involved. Herein is the difference between self-love and love of the neighbor, — human love and Divine love.

One of the higher forms, if not the highest, of love or motive, is charity, "for charity consists in doing what is right in every work, and our duty in every office" (H. D., n. 100–105). Under this head attention is called to two questions: What is true charity towards the poor? What is true charity in social life?

As to the first, reference is had to those who are poor in the sense of not being possessed with this world's goods. To such, mistaken charity has been the cause of much evil and suffering. To give unwisely is far worse than to refuse to give. For in the one case the recipient is plunged into deeper misery than before, while in the latter the present pangs are simply not increased, and the conditions for wise and proper help are far more favorble. Of course in the giving or refusing, the motive of the giver or refuser is that by which he will be judged. But the condition of the poor is what we are considering.

Altogether too little thought is given to this subject. This is naturally the case when there are many charitable institutions, and when the drive and bustle of such an active life as is going on all about us in this new world, tempts, if it does not debar the mind from looking within. The institutions have a work to perform, but individuals have also a work to perform, a work which no one can do for another, and one far more effectual in its results than any institution can be.

There is now being tried, in the city of Boston, a system which aims to combine the two methods referred to. It is, so to speak, an associated individual effort; co-operation upon a true principle. It affirms, that "the science of charity insists on a thorough study of the causes of want, and of the means of its removal and prevention as well as its relief, — and especially on thorough organization in large cities, where many agencies are at work."

To accomplish this, charity must do four things:

I. Relieve worthy need, promptly, fittingly, and tenderly.

II. Prevent unwise alms to the unworthy.

III. Raise into independence every needy person, when this is possible.

IV. Make sure that no children grow up to be paupers.

These embrace the principles of true practical charity, which partakes of the nature of that Divine charity our Father is ever ready to give to those who deserve,—even *as* they deserve. He who counts the hairs of our head and clothes the lilies of the field, he who notes the fall of a sparrow, he will give to every one who asks rightly, who shows by his life that he is willing to work and do his share.

The worthy poor are generally not those who come to us. If we are in true charity we shall go and find them, go into their homes, help them to acquire what they most need. It will not necessarily be money. Kindly thought, tender

sympathy, just rebuke, helps to manliness, friendly words of advice, these are often what are needed.

"Help thyself, and God will help thee,"

applies to rich and poor.

"It is believed by many" [wrote Swedenborg], "that love to the neighbor consists in giving to the poor, in assisting the needy, and in doing good to every one; but charity consists in acting prudently, and to the end that good may result. He who assists a poor or needy villain does evil to his neighbor through him; for through the assistance which he renders he confirms him in evil, and supplies him with the means of doing evil to others.

"True charity for the poor is to be shown by acting prudently in giving, with care on our part that the help shall not be only passive, but active and earnest.

"For it is nothing that a man does not do evil when he either cannot or dare not; nor that he does good from some selfish reason. These are external motives which are removed in the other life. There a man is as he thinks and intends. There are many who, from habit acquired in the world, can speak fairly; but it is instantly perceived whether the mind or intention is in harmony with what is said. If not, the man is cast out among the infernals of his own kind and species."—A. C., n. 1680.

As to the second, What is true charity in social life? Social life comprises those with whom we are continually brought in contact in the earthly part of our existence. We are living in two worlds. The mind receives influences from both. From the one through the senses we are hourly impressed. From the other we are enveloped in a sphere that permeates the inmost of our being. We, as well as those we meet, are swayed now by the hereditary influences of many generations, now by the Divine influences of the Lord, in whose image we are made. We are borne hither and thither. We *know* the right, and yet are often inclined not to do it. But if we really wish to be regenerated, we must be ever mindful in our contact with others that we are in true charity only when we show by our thoughts and acts

towards them we love the Lord better than ourselves and the neighbor *as* ourselves.

The most powerful and at the same time most unruly member of the body is the tongue. In social life this plays an all-important part, and by it we may cause others to suffer or rejoice. "Out of the abundance of the heart the mouth speaketh." If the abundance consists of selfishness, thoughtlessness, and disregard of the rights of others, the tongue will quickly show the absence of charity, for "no man can do good at the time that he wills to do evil, or will both good and evil."

True charity in social life sometimes demands strong words of reproof, an earnest remonstrance; it is closely allied to justice and mercy. If each one leaves the judging of others to the Lord, and seeks in all his ways of life to live up to the highest he is capable of, the spirit of true charity will fall upon him, and his ways will be ways of peace.

THE FALL.

II. THE ACCOUNT IN GENESIS INTERPRETED.

HAVING in a previous article * referred to the account of the fall in the second and third chapters of Genesis, and having dwelt at length upon the true method of interpretation, it being not actual history like that of the Jews, but composed after the manner of ancient writings, yet by Divine inspiration for the purpose of expressing the spiritual facts of the primitive integrity and the subsequent decline of man, with the cause and manner of his fall, we now come to the main subject.

The Garden of Eden represents the state or spiritual condition of man as he was when first created. His innocent, blessed state of mind is represented by a paradise; and all the particulars of this blessed state are presented to us in

* New Jerusalem Magazine, January, 1882.

the corresponding beautiful natural objects in that garden as symbols of them. Now these could not be *fully* described in any other way. Innumerable books might be written and not a word wasted, and yet they would fail to contain what is contained in this brief description of the Garden of Eden. There is no other way of presenting Divine truths perfectly, but this one Divine way. The state as to happiness and innocence of the first inhabitants of this earth, of the golden age, the high and elevated state of the original Man as to love, which was of the very highest and most livingly blessed kind, namely, the love of him who is life and blessedness itself, really with the whole heart and soul and strength and mind; and consequently the reception into the heart from him of that life of the joys of which no natural mind can possibly conceive,— his high and elevated state as to wisdom, as to understanding and loving to understand, and to do the things of heaven and eternal life,— all this is contained in the description of that garden, wherein the Lord God caused to grow every tree pleasant to the sight and good for food.

There are two trees in that garden spoken of particularly and by name,— one of them the Tree of Life, the other the Tree of Knowledge of good and evil. These trees denote the two prominent principles in the life of man, the two essentials of true humanity. And here let me again call attention to the fact, that in the second chapter, where the garden is described as it was created, as it was when man was first put into it, that is, where man's original state of integrity, his life according to Divine order is treated of, the Tree of Life is said to be in the midst of the garden. But in the third chapter, where the serpent began to exercise his seductive arts, the Tree of Knowledge of good and evil is spoken of as being in the midst of the garden.

The Tree of Life denotes love to the Lord, that which is taught in the first and great commandment, thus the essential of all true life, essential human life. And why? Because all our life is received, it flows from him who alone is Life.

This life is love; his love for us is the essential of the life which he gives us. And as we return it again to him, the infinite fountain, the circulation is more or less perfect,— as we return by loving him, so do we receive. The Tree of Life is, therefore, love to the Lord and living wholly from him. Its being in the midst of the garden signifies that this love was in the centre of man's heart, that it constituted the essential of his life, the central vital point of his blessed state, that it was his ruling all-pervading love, that there was in the very inmost or central part of man's life a living acknowledgment of the Lord and full perception of his presence, and consequently an entire living from him. For where the Lord is really loved above all, his presence is actually perceived and felt within; his disciples see him; the pure in heart see God. Where he is thus loved and thus perceived, there must be and will be an entire living from him. Where the Tree of Life is in the midst of the garden, there could not be a momentary thought, nor any inclination even for an instant, to do anything that was not in full accordance with the Divine will. And in such a state there can be nothing but heavenly joy. Unhappiness is impossible. Therefore it is said to the Church of Ephesus, "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God." Therefore, also, is it said of the holy city, New Jerusalem; that is, of that latter-day state when the kingdom of God shall have become fully re-established upon earth, and paradise shall have been regained: "In the midst of the street of it and of the river on this side and on that was the Tree of Life bearing twelve fruits [yielding its fruit every month, and the leaves of the tree were for the healing of the nations]." That is, that in the inmost, in the very centre of all the truths of doctrine and thence of life, of this latter-day church, the Lord is in his Divine love, from whom come all the good things which man does apparently as from himself.

Now, as the Tree of Life denotes living from the Lord, so does the Tree of Knowledge of good and evil denote the liv-

ing from one's self and according to one's own views and opinions. There are two distinct things in the life of true humanity — in the life of every genuine man, and of every angel — namely, acting from the Lord and yet as of himself; that is, just as if he had life of his own, acting to all appearance as he would act if the life from which he acted were really in him his own, and not received. A true man, from his heart-acknowledgment of the Lord, and his love to him, desires freely and always to do his will. But in finding out what that will is, in applying the precepts of the Word and the principles of religion to the particular case, in learning the ways and modes, and in acquiring the means of bringing it to pass, and in actually bringing it to pass, he must exert his own faculties, must actively and with effort use the powers and faculties that are given him, just the same as if all these faculties and powers were actually his own and came from nowhere else. Inwardly in his heart he feels, he perceives, he fully and livingly acknowledges and knows, that there is nothing whatever of his own, unless it is his disposition to pervert what he receives and turn it away from acting as it should act; yet outwardly he exerts himself, and labors and strives to accomplish, and actively uses all his various faculties as if they were his own. This freely and as of himself willing the Lord's will, this active exertion of his own powers, this free and full exercise of his faculties as his own, is what is denoted by the Tree of the Knowledge of good and evil.

There is another way, or another form, in which the signification of these trees may be presented, which is, however, essentially the same. There are certain duties which even the best men have to perform for themselves: they have to take care of themselves in order to be in a condition to do the Lord's will and perform their uses; they have to take care of their families and make suitable provision for them, that they, too, may be prepared for their uses and duties. And it is proper that we should love to do these things. That is, it is right and orderly for us to work

cheerfully to make this provision for ourselves and families, so long as it is done for the end, that we may perform our duties to the Lord and his kingdom. So long as love to the Lord and love to perform uses to his kingdom is supreme and all-pervading, and from this supreme love to him we love to do for ourselves and our families what is necessary for us and them in order that we may do his will, so long we are living in the order of heaven; for the Tree of Life, life from the Lord, love to him, and living from him, is in the midst of our garden, and the Tree of Knowledge of good and evil, or the love of self, and acting of ourselves, stands in the remote circumference.

What is signified by these two trees, constitutes true human life. One is the internal of it, the other, external of it; for *every* thing has its internal and its external. The willing to live from the Lord from love to him, is the internal; the using freely of all our faculties for this purpose, as if they were our own, is the external. From these two, man moves on according to Divine order, just as all the planets move on in their order, in their circular orbits, by the united action of two distinct forces. For it is well known to all who are acquainted with the astronomy of our common schools, that what is called the centripetal force, or centre-seeking force, and the centrifugal force, or centre-shunning, centre-fleeing force, are the two forces or powers which keep all the planets in their orbits. The centripetal, or centre-seeking force, is the direct attractive power of the sun, which draws every planet straight inward towards itself. The centrifugal force, or that force which causes the planet to move away from the centre, to go off from the sun, is the momentum of the planet, the planet's own proper motion. For the power of the sun not only draws the planets directly to itself, but it furnishes, it is continually furnishing, to the planets a motion of their own; it continually supplies them with a movement which seems to be their own, and which would carry them off into infinite space away from the sun, cause them to flee from the centre and to go

wildly from their orbits. If the sun did not furnish each planet with a motion of its own to carry it off, the attractive or drawing power of the sun would draw the planet directly into the sun, so that it would be consumed. And if the sun did not continually exert its attractive power, the planet would rush away from the sun into darkness and coldness and death. But by the even balancing of these two forces, by the equilibrium produced by the equal power of the two, the planets move on in a line which is continually exactly between the two lines in which the two forces, if separated, would cause them to move; and thus they roll onward in their regular orbits. These two forces from our natural sun upon the planets, one directly drawing them into the sun, the other given to them as it were their own to go off with, and just balancing each other, precisely correspond with the two forces from the spiritual sun exerted upon the minds of angels and of men in their original state of integrity, one drawing them by love, the other giving them power to act of themselves, thus keeping them in full spiritual freedom. The first is represented by the Tree of Life, the being drawn towards the Lord by love to him that is received from him. The other is represented by the Tree of Knowledge of good and evil, or the deciding in freedom and as of ourselves what is good for us to love and to do, and what is true for us to think and believe. So that the Tree of Knowledge of good and evil was not made to grow in man's garden to tempt him nor to try him, but to make him a man, which he could not possibly be without. For, as the apostle James says most truly, in his Epistle to the twelve tribes scattered abroad, "God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed."

How came man to leave this state? How came the Tree of Knowledge of good and evil to get into the midst of his garden, as said in the third chapter, instead of the Tree of Life, which was in the midst in the second chapter? How

came man to fall? This grew out of the nature of what is finite. Nothing but what is finite could be created,— everything created must be finite. A created infinite is impossible, and contrary to all reason. Besides, there cannot be two infinite Beings. The natural philosophy taught in our schools shows us that two material bodies cannot occupy the same space at the same time. The slightest reflection will enable any one to see, that when any given space is occupied or completely filled by one body, that another body cannot be there in precisely that same space at that same time. How, then, can there be two infinites filling all space, yet without space, and occupying all time, yet without time?

The fall was, undoubtedly, most gradual, especially at its commencement. It probably occupied centuries upon centuries,—we know not how long. Man was created free, or he would not be man; he had power to use his faculties as he pleased. He fell by eating of the Tree of Knowledge of good and evil; that is, he came into a desire to decide for himself what was good for him to do, and what was evil for him to avoid. And does one ask how he came into such a desire to lead and govern himself? I answer by asking another question, Has he not observed how common a thing it is for little innocent children to desire to be men and women, so that they may manage for themselves, and have things as they have a mind to have them? Has he not observed in them a desire to reach that age when they could escape the government of parents and instructors, and lead and govern themselves? Exactly corresponding with this, and from a similar origin, was the desire in the infant man of this earth; that is, the desire arising in the hearts of those who lived in the golden age of innocence here, to lead and govern themselves, and escape from the government of their Heavenly Father and spiritual mother. It was a long time before that desire, just faintly beginning, grew up into the fulness of its strength. Very many generations, doubtless, intervened before there was positive evil. This desire came from the serpent; for, by the serpent, which crawls with its

full length upon the ground, is denoted that part of the human mind which is in the closest proximity with the senses of the body, where are sensual feelings and sensual reasonings; reasoning from the appearances to the senses as to what they might do or might not do, instead of simply looking at their Heavenly Father's will, and trusting that he knew and that he tells what is best for them. Instead of looking inward and upward to him who is inmost and highest, they came to look outward and downward to that which is outmost and lowest. As has been said, this movement was most gradual. At first, a very slight desire towards seeing for themselves what was good for them and what was not good; that is, a leaning towards, or an inclination, to decide what is good by what is agreeable, by what is pleasant to the senses, by what one likes. There was a gradual turning away from the heart-belief that their Heavenly Father knew best, and that he loved them most, towards what was delightful to themselves, towards what they wanted, towards what they felt to be good. Thus there was a turning of the face of the spirit, of the spiritual face, away from the upward and inward direction, to the downward and outward direction. There was somewhat less of that full dependence upon their Heavenly Father, some slight weakening of their total reliance upon him, some faint inclinations towards being their own men. At first, therefore, there was a turning from an internal good towards a less internal good, a bending from the perfectly upright position forwards and downward. Then, towards a still less internal good, then to a more external one; and so on, but still in good, still in no positive evil, until they had passed beyond the horizontal into a position where the head came below the plane of the feet. Then positive evil began. For evil is simply perverted good — the abuse of good — the turning of good outwards towards self. The looking outwards instead of inwards led to a more and more external kind of good, until where the horizontal plane was passed, and the head went below it, positive evil began.

Then what ought to be uppermost became underneath, the love of the Lord became the love of themselves as gods, the pure conjugial love of heaven became adultery and filthy lust, the love of giving became the love of cheating and stealing, the love of the neighbor became hatred, which is murder, the love of truth became the love of lying, and everything of heaven became turned upside down; for hell is the exact antipode of heaven, the perfect and exact opposite. But do we suppose that this earth is to be left in this condition? Do we suppose that the universe is to be allowed to fly out of its orbit into destruction? Do we suppose that the spiritually centrifugal force is always to prevail over the centripetal, and that all future generations are to move off farther and farther from the Source of Life, from him who is the only Life?

By no means; he doeth all things well: "As for God, his way is perfect."

He has come himself down to earth; he has covered himself with a human nature, with a humanity, and glorified it; that is, has raised it up to Divinity, which Humanity not only embraces all finite humanity from the very first beginning of creation to eternity, but is infinitely more than all. By having divinely regenerated or glorified his own humanity, by having elevated it into Divinity, he has the power and will, therefore, in the latter days, to raise up all future finite humanity, all who are then to be born on this and other earths. "And I, if I be lifted up from the earth, will draw all men unto me." His omnipotence on earth will regain paradise. "For the Lord shall comfort Zion . . . he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

The Tree of Life is to be restored, and to occupy its true position "in the midst." For we read in the last book and last chapter of the Word, where the final effects, the *grand results* of his omnipotent humanity on this earth as well as other earths are found written, where is recorded the last

and permanent condition of things to us so distant, but to him ever present: —

"In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads."

THE CYPRESS.

Associated with the cedars in the building of Solomon's Temple was the wood called, in our translation, "fir." Probably this, like the "cedar," is a general term, including several kinds of trees. The cypress, the juniper, and pines of several species are selected respectively by various authors as probably the tree that is meant.

Mr. Grindon, who, following Dr. Royle, accepts the cypress as the "fir" of the English Bible, thus pleasantly describes it: —

"In general figure, this beautiful tree corresponds with the Lombardy poplar, for which, in pictures of Oriental landscape, it appears to be not uncommonly mistaken. The branches are erect, close to the main stem, and almost in a line with it, so that, from a somewhat rounded base, it tapers gracefully to a point, the stature, in full-grown individuals, being fifty or sixty feet. The leaves, which endure for six or seven years, are extremely minute, and pressed so close to the surface of the twigs that they are scarcely distinguishable; the innumerable but trifling flowers appear in spring; the fruit is a curious modification of the cone, nearly globular, and technically called a 'galbulus.' Everywhere in the Greek Archipelago, also in Asia Minor and in Syria, the lofty and evergreen spires are conspicuous at all seasons. . . . The wood of the cypress is of remarkably fine and close grain, fragrant, very durable, and of a pleasing reddish hue, which Pliny says is never lost. The same author states that the doors of the

famous temple of the Ephesian Diana were constructed of cypress, and that, after the lapse of 400 years, they still seemed new (xvi. 79). He further states that the cypress statue of Jupiter in the capital, which had existed 600 years, showed not a symptom of decay. Horace says that writings worthy of being handed down to remote posterity are, or ought to be, preserved in cabinets made of the same. — Ars Poetica, 332."

"The gates of Constantinople," also, according to Lindley (Veg. Kingdom, p. 228), "famous for having stood from the time of Constantine to that of Pope Eugene IV., a period of 1100 years, were of cypress."

From ancient days cypresses have been planted by graves and in cemeteries, representing, in the upward pointing of every shoot and leaf, and its fragrant, enduring wood, a knowledge of immortal life with God in heaven. It is only since the knowledge of the spiritual world was lost that it came to be associated with sadness. "By the ancients," Mr. Emerson says, "the cypress was considered an emblem of immortality; with the moderns, it is emblematical of sadness and mourning."

It recovers its cheerfulness of aspect the moment we dissociate it from the grave, and think of its graceful plumes as typifying our knowledge of immortal life in heaven. But whether this knowledge be the proper door and floor of the temple of the Lord, perhaps we can judge better after comparison with kindred knowledge.

A MOTIVE IN THE REVISION.

In two recent articles in the *New Jerusalem Magazine* on the Revised New Testament, the Rev. Mr. Gould has called attention to the omission by the revisers of the passage John v. 3, 4, where allusion is made to the angel descending into the pool of Bethesda and moving the waters. Against this omission Mr. Gould records an earnest protest from so high an authority as Canon Wordsworth, but does

not himself discuss the point at length. There are some circumstances connected with this passage, however, or with its omission, which make it of more than ordinary interest to a New-Churchman, and involve some principles important to be considered in all criticism of this sort; and for this reason the writer desires to call attention to them more particularly.

Let us glance at the actual treatment of the text by the revisers, and the grounds therefor, and afterwards discuss the merit of their decision.

The two versions, the old and the new, side by side, are as follows:—

JOHN V.

OLD VERSION.	NEW VERSION.
V. 2. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.	V. 2. Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches.
3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.	3. In these lay a multitude of them that were sick, blind, halt, withered.
4. For an angel went down at a certain season into the pool and troubled the water; whosoever then first, after the troubling of the water, stepped in was made whole of whatsoever disease he had.	
5. And a certain man was there which had an infirmity thirty and eight years.	
6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Will thou not be made whole?	6. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole?
7. The impotent man answered him, Sir, I have no man WHEN THE WATER IS TROUBLED to put me into the pool; but while I am coming another steppeth down before me.	7. The sick man answered him, Sir, I have no man, WHEN THE WATER IS TROUBLED, to put me into the pool; but while I am coming another steppeth down before me.

It will be seen at a glance, that while the revisers omit entirely the allusion to the miraculous moving of the waters

by an angel in verses 3 and 4, they nevertheless retain in verse 7 the words we have capitalized, which thus appear *without any intelligible connection* with the rest of the narrative.

Glancing now at the reasons for this important omission, we find that all three of the most ancient Greek manuscripts, namely, the Sinaitic, the Vatican, and the Alexandrian, omit the concluding words of verse 3, "Waiting for the moving of the water"; *also* the whole of verse 4 is omitted by the Sinaitic and Vatican; but this verse is *retained* in the Alexandrian. Fixing the approximate dates of these ancient versions with tolerable accuracy as follows, the Sinaitic, say 331 A.D. (Tischendorf thinks this not improbable), the Vatican at 350 A.D., and the Alexandrian at 450 A.D., it would appear that the preponderance of these ancient authorities were for the rejection by two against one.

Let us now glance at the other side of the question, and, first, in regard to authorities. As we have stated, the Alexandrian manuscript retains verse 4, only it has, instead of "an angel *went down into the water*," "an angel washed in the water." Besides this very important support for this passage, we have also the Latin version of Jerome as edited by Tischendorf. Now Jerome's version must be regarded as an authority, nearly, if not quite, equal to the three great manuscripts mentioned above. For in the first place it was, undoubtedly, made in the fourth century, say in the year 385; an earlier date than can be with any *certainty* assigned to the Sinaitic manuscript, although some affix to the latter a date some fifty years earlier. Secondly, Jerome's version being a revision of the older Latin version, known as the Itala, carries his reading back to a very ancient source; probably earlier than any of the three great manuscripts. Finally, in choosing his reading at that day, it is probable that Jerome was influenced by the preponderance of authorities, such as he had; and, therefore, we are to conclude that at that day there existed many versions containing verse 4, even though our still extant Sinaitic and Vatican

texts omit them. We may not unfairly regard the support afforded by the Alexandrian and Jerome, for retaining the verse to be an even offset, therefore, to that of the Sinaitic and Vatican for its rejection. But besides these ancient authorities, we have the support according to Wordsworth, as quoted by Mr. Gould, of a "vast majority of copies"; and even the revisers are compelled to admit in the margin, that "*many ancient authorities* insert wholly or in part" the portion here omitted by them.

Having thus glanced at the historical grounds for and against the new version, or rather the new text, let us now advert to the fact that Swedenborg, in "Arcana Cœlestia," n. 10083, refers to this entire passage, verse 1 to 7, and quotes, at length, verse 4, and then adds this interpretation of its spiritual meaning: "By moving the water was here signified verification by acknowledgment and faith, thus, also, purification by truths; motion signifies state of life; waters are the truths of faith; all purifications take place by truths of faith, and healing represented the restoration of spiritual life." While it might be claimed that Swedenborg's interpretation of the meaning of this whole passage would apply to that part of it contained in verse 7, still the fact remains that the expressions actually employed by Swedenborg as the basis of this spiritual teaching, are those of the now questioned verse 4, and the stress is laid especially on the "moving of the waters." If the phrase as introduced in verse 7 had sufficed, we can hardly suppose Swedenborg to have expressly quoted the longer statements of verses 3 and 4; and we certainly cannot for a moment suppose that he quoted these, knowing them at the same time to be spurious. We can only conclude, then, that Swedenborg means that we shall receive these now questioned passages as a part of the Divine Word; and we have seen already how far the historical authority goes to support him.

If, now, having consulted the authorities, we employ our own reason in determining between the readings, there seems

to be strong ground for retaining the verses in question as absolutely necessary to give natural sequence and meaning to the allusion in verse 7 to the moving of the waters. Why was it necessary to mention the moving of the water at all, unless it had some special aforementioned connection with the healing? If the healing had been effected by simply going into the pool, it would hardly have occurred to any transcriber to insert this wholly superfluous clause, "when the water is troubled." And yet *all* the manuscripts contain this clause without a question; and we not unnaturally ask, How came they by it, unless there was once a previous statement to which it alluded? Now, as we have seen, two ancient authorities of the first rank actually contain the previous statement which a logical construction of the narrative demands; and, therefore, we have these two ancient authorities, and the approval of reason, as opposed to two other ancient authorities with the reason unsatisfied.

It is true, indeed, that the "modern scholars," who so largely side with the revisers in rejecting the account of the angel's descent, do, indeed, endeavor to account for the interpolation of verse 4, on the ground of its having been an afterthought, or an "explanation," invented by the transcriber, of the subsequent words; but all this does not take from these scholars the burden of accounting for those words in verse 7, if verse 4 be spurious; and yet we are not aware that they attempt this. It is true, Dean Alford ventures the statement, that the man's words in verse 7 "implies the popular belief, that whoever stepped in immediately after the *bubbling up of the water* was made whole; no more than this"! But while this genial critic is thus easily satisfied with his own "bubbling up" invention, it does not follow that all Bible students will be.

We cannot, indeed, suppose that the revisers would attach the same importance to this matter of omitting any portion, however small, of the accepted text, as will New-Churchmen; it seems as if it were to them a comparatively light matter, whether, for instance, any allusion is made here to

an angelic interference or not; it is a thing to be decided by the preponderance of authorities more or less, and there is nothing in the way of intrinsic evidence to appeal to in their judgments. Least of all can we expect them to have recognized or even considered Swedenborg's rendering at all, or to have been governed by any consideration growing out of the doctrine of a spiritual sense divinely revealed. But, nevertheless, in view of the evenly-balanced authorities for and against, and the strong demand of reason *for* the rejected verse, does there not unavoidably arise a third question, namely, that of the *motive* of the revisers which inclined them to the rejection of this particular passage; and if we can detect a governing motive here, shall we not be the better able to judge of the validity of the revisers' decisions in general?

Nothing has been more frequently enlarged upon by critical commentators on the sacred text, than the evils which have grown out of wilful interpolations or wilful omissions made on no authority but the whim of the transcriber himself. Is it not possible that the same evil may have been operating in the work of our excellent committee of revision itself? In other words, are we quite sure that there was *no* idea of *popular adaptation* of the words of revelation, which governed them in the approval and rejection of passages? We have been loath, indeed, to think this of them; and would be inclined to judge them the more leniently if they are indeed guilty of such conduct, in the hope that they have "known not what they did" in thus violating the holy body of the Divine Word. But in their rejection, in the present instance, of a passage which the authorities certainly admit, and a rational exegesis demands, but which at the same time is sure to be offensive in its miraculous content to the so-called liberal or free-thinking school of theologians, we fear we detect a motive other than that of simply handing down the ancient text of Scripture unabridged and unadorned. We fear lest we see something here which savors of a desire to make the Divine Word acceptable to

the men of the nineteenth century, by such modern improvements as the learning and taste of our time require. These our fears may be wholly ungrounded in reality, and we hope indeed that they are; but we have no right to overlook any consideration, however slight, in coming to a decision about so important a matter as the established text of Divine revelation. An allusion to this very passage by a member of the English New Testament Company himself, was one of the first things to awaken this unpleasant thought in the writer's mind; and we will conclude by quoting it, and will leave our readers to judge whether or no there be anything savoring of a determining motive behind the verdict of the authorities themselves. In Chapter 1st of the *Companion to the Revised Version of the English New Testament* (American edition, p. 7), the author, Alexander Roberts, D.D., Professor of St. Andrews, and member of the English New Testament Company, says,—

"An unwarranted *explanation* has been admitted at John v. 3, 4; the omission of which in the revised version, on good grounds of evidence, relieves the passage of an obvious difficulty!"

What the "obvious difficulty" is, of which the passage is thus relieved, is, we fear, only too evident. But is it not a little strange that the revisers themselves did not perceive how much greater a difficulty, although of a different nature, is caused by their deciding for the omission?

THE SIGNIFICANCE OF SOME HEBREW LETTERS.

I. In the Name Jehovah.

The sacred name *Jehovah* is composed, in the Hebrew language, of the two vowel-letters *yod* and *vav*, and two *h*'s. From what Swedenborg says of the spiritual signification of these letters, we may form some idea of how this name is constituted, and how it signifies and represents the Divine. In "Heaven and Hell," n. 241, he says: —

"The speech of the celestial angels sounds much from the vowels *u* and *o*, but the speech of the spiritual angels from the vowels *e* and *i*."

And further, in the same number: —

"From the expressions in the Word in that language [Hebrew], it may in some measure be known whether they belong to the celestial class or the spiritual class, thus whether they involve good or truth. Those which involve good partake much of *u* and *o*, and also something of *a*, but those which involve truth partake of *e* and *i*."

We may then understand that the *yod* in the name Jehovah, representing the *i* sound, corresponds to the spiritual or intellectual principle, and in the Lord, to his truth or wisdom; and the *vav*, which represents the *u* sound, corresponds to the heavenly or voluntary principle, and in the Lord, to his Divine goodness or love. Concerning the *h* in the name Jehovah, Swedenborg says (A. C. n. 2010), speaking of the change of Abram's name to Abraham, that "the letter *h* was taken from the name of Jehovah, which letter is the only one in the name of Jehovah which involves the Divine." We may, therefore, conclude that the *h* is added separately to each of the other letters, to signify that truth, or wisdom, and goodness or love in him are Divine. And hence it will appear that the whole combination of let-

ters in the name Jehovah signifies the union of the Divine love and the Divine wisdom in the Lord.

Perhaps also something may be concluded hence respecting the proper vowels and pronunciation of this name. We may at least infer that the pronunciation *Yahveh*, which has of late been suggested, and which seems to have met with extensive approval, is more nearly correct than *Jehovah*, which is derived from the vowel points actually affixed to the name in the Hebrew text, and which are understood to be those of the Hebrew word *Adonai* (Lord), which the Jews are accustomed to pronounce, instead of the sacred name itself, where it occurs. For, according to the above-given analysis of the name, it would seem that it should naturally consist of two rather than three syllables, thus representing the union of the Divine love and the Divine wisdom in the Lord.

And further, in giving to the *yod* the vowel *a*, which partakes of the celestial quality, and to the *vav* the vowel *e*, which has a spiritual signification, the name is made to express, in pronouncing it *Yahveh*, a representation of the marriage of good and truth in each syllable, as well as in the whole word, thus implying the reciprocality of the union of good with truth, and of truth with good, in the Divine.

As to the proper etymology of the name Jehovah (or *Yahveh*), it appears plainly enough to be derived from the ancient form of the Hebrew verb signifying *to be* (*havah*) with the prefixed *yod*, denoting the future tense in the third person singular masculine, being, as to its radical letters, identical with that form. And this is not inconsistent with Exodus iii. 14, where it is represented as equivalent to "I am."

II. In Some Other Hebrew Words.

As the Hebrew *h* signifies, in the supreme sense, *Divine Being*, it denotes also, in a lower sense, the derived being of created things. Hence it forms the Hebrew verb *hayah* (*to be*). By substituting for the *h* the harsher aspirate *cheth*, which we may represent, for convenience, in English

tters by the combination *ch*, we have the still lower deriva-
ve sense of *to live* in the Hebrew verb *chayah*, implying,
y its rougher sound, something more external, as *to exist*
onveys a more external idea than *to be*.

From the signification of *being*, and thence, by derivation,
f *actuality* and *certainty*, comes the demonstrative power
nd use of the Hebrew *h* as the definite article, which points
ıt that which is well and certainly known. Hence also
e use of the same letter as an interrogative prefix, sug-
esting the inquiry whether the subject of discourse is
tually thus and so or not, or as though it were an abbre-
ation of *hayah* (*to be*) used interrogatively, in like manner
in the French language a question is often introduced
ith *est ce que?* (is it that,) etc. But whether this prefix
as actually abbreviated from the verb, or whether — which
perhaps more probable — its use was coëval with the
igin of that verb, may be a matter of little consequence.

By a very similar analogy, we may conclude that the
ebrew personal pronoun *hua* (*he*) has a like relation to
e verb of existence which the Hebrew article has, as
rrying with it a certain demonstrative sense, for which
ason, according to the Hebrew idiom, that pronoun is
ten employed as a substitute for the verb *to be*. This
ymology is further strengthened by the consideration that
e Chaldee form of the verb *to be* has the very same radical
tters as the Hebrew pronoun *hua*. The analogy of these
ebrew words, signifying *to be* and *to live*, with words in
e Western languages, might be still further pointed out as
ustrations of the correspondence of the letters of which
ey are composed, but it would lead to a longer discussion
an I wish here to enter into. I will, therefore, only add
at the Hebrew verb of being, *hayah*, or *havah*, derives its
eaning from breathing (which is a primary effect of being
living), which the letter *h* expresses; and that the older
rm, *havah*, expresses both internal breathing, represented
the letter *h*, and external breathing or *blowing*, expressed
the labial letter *vav*, which is the medial radical.

SWEDENBORG STUDIES.

GRADUAL ACQUISITION OF THE "DOCTRINE OF THE LORD."

To follow through the documents which record the progress of Swedenborg in acquiring that doctrine of the Lord, which is the principal of the new truths revealed to man from the Holy Word, and made the instrumentality of the Lord's Second Coming, is an intensely interesting study. But as much of the material to be used in such a study, lies in works which are published only in Latin, it is a subject not well known to all our people, though one which needs to be understood, and, for many reasons, one of which is the benefit to be obtained by those who stand in somewhat the same religious position occupied by Swedenborg in his younger days; and another, is the explanation afforded of what would otherwise seem his sudden and therefore inexplicable elevation into the full light of the heavens.

Perhaps the language used by Swedenborg in a letter to his friend Dr. Beyer, and written at Stockholm, Nov. 14th, 1769, may be referred to as containing the best statement of his early views in regard to the Divine Being. He there says,—

"I knew of no other faith at that time [his childhood], than that God is the Creator and Preserver of nature; that he imparts understanding and a good disposition to men, and several other things that follow thence. I knew nothing at that time of that learned faith which teaches that God the Father imputes the righteousness of his Son to whomsoever and at such times as he chooses, even to those who have not repented and have not reformed their lives. And had I heard of such a faith, it would have been, as it is now, above my comprehension."— See *Tafel's Documents*, Vol. II., p. 280.

This passage clearly indicates that he had not that disposition for the legal subtleties of theology for which Calvin

was distinguished, and which had infected not only the Reformed, but also the Lutheran, and even in some degree the Roman Church. His faith from childhood up was simple; with the disputations of the day he had nothing to do; nor did he ever aspire to or practise the reasonings of mere theologians, but limited his view to what was applicable to life, and, when it was necessary, met cunning reasoning with the honest weight of wisdom.

It is unnecessary to cite expressions of faith used in the many scientific works, but we may quote from a tract on "Faith and Good Works," understood to have been written in the year 1738, or when he was fifty years old.

"Faith is properly that which believes in God Almighty, in Christ the Saviour of the World, and in all that which the Word revealed in the Sacred Scripture declares."— *Opera Philosophica*, p. 11.

This is most clear evidence that his state of mind, in regard to the Lord, was much nearer to primitive Christianity than to the false theology of his day.

Passing to the year 1745, which was that in which he was brought into direct and open relations with the spiritual world, we shall find, as we should expect, that he is still far from a full perception of this great doctrine. Thus he says, writing of the creation in a manuscript published since his death,—

"'Let us make' is written in the plural, whence it appears that all the persons of the Divinity, which were three, Father, Son, and Holy Spirit, combined in the work of creation."— History of Creation. (See *Adversaria*, Vol. I., p. 5.)

So, a little later, Adv. I., n. 4, he refers to the same passage for confirmation of the statement just quoted. In n. 118, we read of what Jehovah did "at the intercession of the Messiah, his only-begotten Son." We may find, also, a quite distinct statement of the view so thoroughly dispelled in the works afterward written and published by him:—

"When the only-begotten Son of God had before his eyes the destruction of the whole human race, from love alone, mercy alone, and grace alone, he offered himself to Jehovah the parent, a victim for the whole human race, and asked to be allowed to take upon himself all its guilt and all its sins, if only he might free man from eternal damnation and reclaim him to heaven."—*Ib.*, n. 613.

But contrast this with a single passage written a full year later, as is evident from n. 3102 of Adv., Vol. III., where he says that fifteen months have passed since the opening of the other world to him in April, 1745 (spoken of in Adv. I., n. 1003):—

"God the Messiah prays [in the 'Lord's Prayer'] for the people of the whole earth. Not that Jehovah his Father wishes to consume, that is, to condemn the human race, but that he is pleased from truth and goodness, that is, from justice and love, to save the world created by himself through the Word; that is, through God the Messiah and the Holy Spirit. So now the intercession of God the Messiah is essentially the intercession of Jehovah, but through the only Son."—Adv. III., n. 3214.

A little later we read of "Jehovah, that is, God the Messiah" (3603); and still farther, of "Jehovah, the Father of God the Messiah, or what comes to the same, the Divine Essence of God the Messiah [spake] to the human essence."—Adv. III., n. 3774. These words, written about the middle of the year 1746, indicate in a marked manner that the tritheistic form of reference to the Divine Being, which had naturally appeared in his early writings, and had remained even after his first cognizance of the realities of the spiritual world, had undergone a change. The Lord was now more fully and singly in mind, and the distinction which had been supposed to exist between persons in the Godhead is now seen to be between the Divinity and the Divine Humanity. Later (n. 4610) we read of the "one God, creator of the world and saviour of the human race;" and in an explanation of the Lord's Prayer, he says of "Our Father who art in the heavens," thus supplication is made to God the Mes-

siah, who is the Father of all, because at once creator and preserver, n. 6896. These statements must not be pressed too far, as others which might be quoted modify their clearness, but they are most significant. In n. 7572 we read, that he had had speech with the angels "one year and almost a half," thus placing the date of writing in the latter part of the year 1746.

We pass to the year 1747, early in which (see date ADV. IV., p. 225) he wrote,—

"As to the temptations of the Messiah, it is evident that they were most interior, thus ineffable, so that no mind could ever think of what sort they were, and thus they can in no wise be described not even in part; they were most interior because the human essence was thus so united to the Divine essence of God the Messiah that they make one."—ADV. IV., p. 218.

It was in June of this year that he applied for permission to retire from the active duties of his office in connection with the mines. In August he experienced "a change of state" in himself "into the celestial kingdom." He appears to have devoted himself during this year especially to the study of the relation of spiritual to natural things, for the purpose of going again over the ground, covered by the "Adversaria," with the purpose of preparing a work to be published. He wrote out notes upon the margin of his Bible, and several manuscripts of alphabetically-arranged references to the Word, some part of which has been printed as the "Index Biblicus." In this year he began his record of *Memorabilia*, to which Dr. Tafel unfortunately gave the name of "Spiritual Diary." The first numbers of this are wanting, though their substance is given in his own index to the whole; but in n. 149 we have the date, "Oct. 9, 1747, old style." Dec. 14th, he speaks of "the God of the universe, who is Jesus Christ."—S. D., n. 340.

We come now to the year 1748, during which he prepared the first volume of the "Arcana," unless some of it was written in the last part of 1747. How clearly the truth is

expressed here at the very start, all readers of Swedenborg know. He says,—

"In what follows, by the Lord, Jesus Christ the Saviour of the world is alone meant, and he is called Lord without other names. As the Lord, he is acknowledged and adored in the whole heaven, because he has all power in heaven and earth. . . . In the whole heaven they know no other Father than the Lord."—A. C., n. 14, 15.

The last volume of the "Arcana" was published in 1756. During these eight years the "doctrine of the Lord" was treated upon continually in the explanation of Genesis and Exodus. We have, also, at the very end of the work, nos. 10815 to 10831, a brief chapter on the subject, from which a few extracts may be made.

"God is one, the creator and preserver of the universe. . . . They who have as to Divinity the idea of three persons, cannot have the idea of one God; if they say one with the mouth, still they think three. But they who have as to Divinity the idea of three in one person, can have the idea of one God, and can say and also think one God. The idea of three in one person, is had when the thought is that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord. Then the trine in the Lord is the Divine itself, called the Father, the Divine Human, called the Son, and the Divine proceeding, called the Holy Spirit. . . . The Lord came into the world to save the human race, which, but for this, had perished in eternal death; and he saved it by subduing the hells which infested every man that came into the world or went out of it, and by glorifying his human, for thus he could hold the hells in subjection forever. The subjection of the hells, and the glorification of his human, were wrought out together by temptations admitted into his human, and by continual victories. His passion upon the cross was the last temptation and full victory. . . . When the Lord fully glorified his human, he then put off the human from the mother, and put on the human from the Father, wherefore he was no longer the son of Mary, but of God, from whom he came forth."

These wonderful words, in such contrast with the glimpses of truth he had ten years before, bringing such help with

their annexed Scripture proofs to those who have suffered in the gloom of the tritheistic system, or in the chill of so-called rationalism, would fitly close this article, but that there is evidence that even after this there was a continued progress into the particulars of the truth, with an increasing light and ability of expression. Thus in the "Apocalypse Revealed," published in 1766, we read that —

"The Holy Divine proceeds from the Divine in the Lord through his glorified human, which is the Divine human, relatively as in man all action proceeds from the soul through the body."— n. 962.

But in his last published work (1771), "The True Christian Religion," the same passage reads,—

"The Holy Divine does not proceed from the Father through the Lord, but out of the Lord from the Father; relatively as in man his action does not proceed from the soul through the body, but out of the body from the soul."— n. 188.

A similar change of expression is made in regard to man's relation to the Lord. Thus in A. R., n. 463, we read of "the works which the Lord does through man, and which man does as of himself;" but in T. C. R., n. 462, this is changed to "the works which the Lord does through man, and which man does of himself from the Lord."

But this fascinating subject cannot be farther pursued now. Suffice it to make plain in some small degree how rapidly, yet how rationally, Swedenborg was taught this greatest of all truths; and how gradually, yet how surely, he acquired it as a fact of heaven and the ability to express it in earthly language.

HOW MUCH OF GENESIS WAS TAKEN FROM THE ANCIENT WORD?

A friend has asked us to consider the following statement made by Swedenborg: —

"Moreover, it has been told me that the first seven chapters of Genesis are in that ancient Word, and that not even a little word is wanting." — S. S., n. 103.

The ground of inquiry is that we commonly understand that more than the first seven chapters were from this source. In A. C., n. 2897, "chapters first to eleventh" are ascribed to this source, and again we read: —

"Moses had what is said of the creation and the garden of Eden, *even to the time of Abram*, from the posterity of the most ancient church."—A. C., n. 66.

It is noticeable also that there is no pause at the end of the seventh chapter, which speaks of the flood prevailing; while the next chapter recounts the subsidence of the flood, and is followed by the ninth chapter, which continues the account without break. There is evidently no pause till we come to the tenth chapter, where nations as well as states of the church are described, the style being gradually changed to that of exact history, beginning with Abram.—See A. C., n. 1140.

Swedenborg speaks of this very clearly as follows: —

"I have heard from the angels that the first chapters of Genesis, which treat of the creation, Adam and Eve, the garden of Eden, their sons and posterity even to the flood, and also of Noah and his sons, were in that Word, and so were copied from it by Moses."—T. C. R., n. 279.

Here the expression "Noah and his sons" certainly reaches beyond the seventh chapter, for it is in the ninth especially that we have some account of them. Moreover, it is interesting to notice that this passage (T. C. R., 279), and the one which has given rise to the question, namely, S. S., n. 103, contain many of the same statements, and both cite the fact that Swedenborg was told these things by the angels. A third passage (A. R., n. 11), placed in quotation marks in the original edition, is an abbreviated form of the same description of the ancient Word, but does not contain the remark as to Genesis. All three, then, have a common source; and this may be found, printed from the private record kept by Swedenborg, in S. D., Part VII., Appendix Second, pp. 30–32. We there read: —

"Dictum insuper mihi est quod septem prima capita Geneseos in eodem verbo tam clare exstent ut non verbulum desit."

These are the words found in S. S., n. 103, except that *tam clare* is omitted, and a sentence is left which is not grammatical. S. S., n. 103, has no governing word for the *ut desit*, and translators have been obliged to break up the sentence, and read it as if it were *et quod desit*, making the reading "it has been told me that the first seven chapters of Genesis are in that Word, and that not even a little word is wanting."

But when we look at the first writing from which S. S., n. 103, was copied, we find the *tam clare* governing the *ut desit*, making the meaning to be "that the first seven chapters stand forth *so clearly* in that Word that not the least word is wanting."

The matter resolves itself into this, that Swedenborg simply means to say of the first seven chapters of Genesis that they are reported to be conspicuously present in the ancient Word. Elsewhere he tells just how much of Genesis is thence derived. He makes not the slightest contradiction on this point. The exact meaning of what he says in S. S., n. 103, is thus made more clear by reference to S. D.; and, as the sentence in S. S. is grammatically defective as well as subject to misconstruction, it would seem well to insert the *tam clare* in Latin editions, and to translate as if it were there.

COMMUNICATION AS TO A. C., n. 967.

Mr. Editor:—

"The translation of *Arcana Cœlestia*, n. 967, found in *Nicholson's Dictionary of Correspondences*, which was published in the year 1800, shows that even then there was an advocate of the views that found new expression in the December number of the *Magazine*, in the 'Swedenborg Studies.' Nicholson struck out '*non*,' as your writer now proposes to do. But the views that have now been presented anew, concerning the text of the passage in question, and its proper translation, have not commended themselves to the scholars of the Church. A letter still in my possession, which was

addressed to me by Rev. T. B. Hayward in the year 1876, very forcibly combats these views.

What is to be done in such cases? These 'Swedenborg Studies' deal with deeply interesting questions; but necessarily there will be variety in the modes in which different minds will view such questions. Twice before I have felt called upon to offer some comment on these articles. Several of them have seemed to me open to criticism, and it does not always seem right to allow what seems error to go by without a 'nay.' But I well know that you do not wish to make the *Magazine* a field for discussion; and I do not know what ought to be done when I find in it what seems to be erroneous teaching." S. H. W.

[Since receiving the above, we have been permitted to see Mr. Hayward's letter, and also a lengthy paper prepared some years ago by "S. H. W." for the Ministers' Conference. We have also received suggestive criticisms from others who do not wholly agree with each other. Under these circumstances it seems inadvisable to print anything less than a full discussion of the matter, which would occupy too much of our space, and would not be interesting to many of our readers. But we are glad to insert the above communication, because it gives us an opportunity to say for those who have had any part in these "Studies," that they have been written without any thought of authoritative teaching, but simply in the wish to meet questions as they arose, to treat them with such care as was possible amid other duties, and then to submit the results to the yea or nay — as it might happen — of our readers.—EDITOR.]

BOOK NOTICES.

A STUDY OF THE PENTATEUCH FOR POPULAR READING. By RUFUS P. STEBBINS, D.D. Boston: Geo. H. Ellis. 1881. pp. 230.

EVERY New Churchman knows that evil is not permitted unless good may come, and yet he is continually forgetting it and fearing that only harm will result from some new phase of false philosophy. This is especially true in respect to those tendencies to

unbelief, which have displayed themselves so frankly and even boastfully in our day. The attack of modern destructive critics is so impetuous, and their profane use of whatever they seize upon so cruel, that men are taken unawares, and are at first disinclined to enter the field and expose their sacred treasures to the possible outrages of the enemy. This the enemy knows; and, whether in the person of a sceptical German professor, or in that of a vain and ranting American "lecturer," he approaches the very inmosts of the church with his challenges of blasphemous defiance. It is the story of Goliath over again. Israel is summoned, and yet shuns the fight, lest some mischance should give one victory to the Philistine, and expose, not the warriors only, but all they hold dear to his merciless treatment.

This is the first effect of the attack of modern infidelity. The churches make no answer. The assailant grows more bold, and treats his opponent with contempt. He makes the wildest assumptions, he becomes as dogmatic as ever the Popes were, and then the end comes and he is heard of no longer. But, in the meantime, there is much anxiety and some distrust, and feeble believers lower their arms or even go over to the enemy.

The Christian Church is indebted to a Unitarian of the conservative class for the book before us, and we should not shrink from acknowledging its indebtedness. Dr. Stebbins has been a theological scholar for many years, and has come to know intimately the ground covered by this work. In order to make the contest more close and decisive, he has simply made a "study of the Pentateuch," being an inquiry into the age of the so-called books of Moses, with an introductory examination of recent Dutch theories, as represented by Dr. Kuenen's "Religion of Israel." He has done the work without fear and, while not always expressing himself as we would like, has victoriously met the enemy.

The introduction deals with the weakness of Dr. Kuenen's arguments against the Mosaic and early authorship, showing with keen satire the true nature of some of his assumptions. The main part of the work is then reached. Here Dr. Stebbins says,—

"I propose this only as my theme,— to examine the evidence of the origin and age of the first five books of our Bible, commonly called the Pentateuch. I call this essay a study, because it is the result of my own personal investigation extending over a period approaching half a century, and during a portion of which time my duty as teacher at Meadville required me to read the Pentateuch, as well as the rest of the Hebrew literature contained in the Old

Testament, annually with the students; and nothing has surprised and pained me more of late years than the careless facility with which even men having the reputation of scholarship copy and adopt the statements of others, especially if they have come over the sea, without verifying them; and are not only led far astray themselves, which would be little, but they lead far astray multitudes of others who confide in them, just as if they were authority, and knew themselves, by their own studies, whereof they affirm. The credulous, confiding public is flooded with books and pamphlets written without knowledge and published without thought. There is hot haste to get every new hypothesis, the last guess, before the public."

Dr. Stebbins proceeds to trace the Pentateuch as it is mentioned in a direct way, going back from Malachi to Joshua, and finding the historical thread unbroken. He also carefully considers the internal evidence in a deeply interesting and very acute way. Thus without leaving any gaps in the argument, he attains at length to these results: that the Pentateuch can be traced backward through all the extant literature of the nation till the time of David, and earlier; that the quotations from it prove its existence and genuineness; that all evidence is against and not for the theory of later composition; that peculiar and archaic words used therein stamp the date of the Pentateuch; that its whole structure and contents indicate its construction in the days it describes; that all difficulties attending the reference of this work to so early an age and authorship, vanish into comparative unimportance when compared with those which attend any other theory of its composition.

We consider the book valuable to the New Churchman, because, while he knows the Pentateuch in its spirit as Dr. Stebbins does not, he is still in need of those arguments which make the outmost defence of the Holy City, and rebuke at once the invasions of the Philistines of our day.

The New Ethics. An Essay on the Moral Law of Use. By Frank Sewall. New York: G. P. Putnam's Sons. 1881. pp. 61.

Perhaps we can give no better idea of the intent of this little work than by quoting its table of contents: —

"I. What is man's moral nature? Man defined as a being of will and intellect. The two distinguished. The error arising from their being confounded. The will, the subject of moral education.

"II. What is the moral sense? Æsthetics defined in three planes. Ethics described as moral æsthetics.

"III. Analogy between physical and intellectual training and moral training.

"IV. An objective moral law. Does it exist? What is it?

"V. The law of use, the moral law of the universe. Illustrations in Deity, in creation, in nature, in society.

"VI. Distinguished from other ethical theories.

"VII. Necessity of inculcating a moral law. Danger of our present culture."

These points are treated in concise paragraphs, well-worded and energetically expressed. It is a long time since we have seen a New-Church book which could be read with so much pleasure.

Treating on the vital questions which concern the salvation or the destruction of the nation and the race, Mr. Sewall has not been carried away by enthusiasm, but has calmly, though with intense earnestness in the latter part of the essay, uttered the convictions of New-Church people in a way which will offend no one, and should do something to dispel that reputation for mere dreaming which hostile critics seek to give to us, and which our books have not always refuted. The remedy for that mere intellectual culture which does not raise the moral standard of a nation, Mr. Sewall believes to be in the elevation of the standard of *use*, and the cultivation of a *conscience of use*,

"so that the strong and healthy current of social life shall be a steady sphere of happy labor,— the doing, the achieving of something, and not the idle and selfish consumption of the earnings of others."

The excellent mechanical appearance of the book is worthy of its contents. Only thus should such books be printed. The example set us by Swedenborg himself in this matter, has sometimes been utterly lost sight of. We hope and believe that this book, with its clear statements of every-day truth, and its citations from Swedenborg, will have an important place in our literature.

RALPH WALDO EMERSON: HIS LIFE, WRITINGS, AND PHILOSOPHY. By GEORGE WILLIS COOKE. Boston: Jas. R. Osgood & Co. 1881. pp. 384.

MR. EMERSON'S life is an interesting study, and the unlabored pages of his admirer, Mr. Cooke, afford an easy opportunity for such a study. Mr. Emerson is one of those men who, with apparently excellent gifts, have chosen to throw off all restraint of regular task, and to "sit aloof." There are many ministers of this sort who, after a brief effort with fair success, free themselves from pastoral care, and afterward write sermons only for occasions.

Such persons, whether ministers, lecturers, or poets, have the advantage of leisurely preparation and ample revision, and are sometimes envied by their brethren who bear the burden and heat. But of Mr. Emerson it should be said that he gave up his regular work from no seduction of wealth or luxury, but because it came to be his conviction that the world did not need busy workers so much as it needed quiet thinkers. He inherited, from a long ministerial ancestral line, a serious, contemplative mind without the logical gift; a keen perception without perfect readiness of expression; and a love of philosophy without a taste for metaphysics. Hence his essays have been characterized by thoughtfulness without utter clearness, and he is commonly regarded as a philosopher without being more than a moralist. His habit of continually preparing brief paragraphs at the moment of suggestion, and then combining from his mass of such materials the desired essay, is well known.

He seems to New Churchmen to be a reader of Swedenborg who has been able to receive only the poetic side of the truth. Mr. Cooke tells us more than once, with apparent ignorance of the source of the idea, that Mr. Emerson regards nature and mind as exactly corresponding to each other, and believes that "the poet acts as the interpreter of this correspondence."

The Man Jesus. By John White Chadwick. Boston: Roberts Brothers. 1881. pp. 258.

We have received with regret this book of lectures, and have read them without pleasure. Mr. Chadwick appears to be one of those persons who, brought into a state of great rational hatred of tritheism, lay hold with eagerness of all destructive criticism, however superficial, and gather audiences of those whose state is like, and whose influence prompts the most daring negations. While Mr. Ingersoll goes about entertaining people in halls and bar-rooms with eloquent profanity, a class of preachers, yielding to the same impulse, go out of their way as teachers and leaders of men to attack the Lord and the Word. Setting up purely subjective criteria, they hold to what they will and reject what they will, not agreeing with each other except in their destructive purpose.

This book merely states, in the form of assertion, the opinions of a class of German writers who have been followed by some Unitarian ministers.

Swedenborg, with a Compend of his Teachings. The Swedenborg Library, Vol. XII. Edited by B. F. Barrett. Philadelphia: E. Claxton & Co. 1881. pp. 320.

The last volume of this useful series is much thicker than the others, and contains a biography prepared by Mr. Barrett. In looking over this, it is seen that in its preparation the writer was simply seeking to give account of the man in such a way as to call attention to his writings, and did not consider it necessary to treat upon the New Jerusalem of prophecy, nor of Swedenborg's office in connection with it. In regard to "the ordinary considerations which operate with selfish and worldly-minded men," we read that "he trod them scornfully beneath his feet." We hope it will cause no pain to say that those who love Swedenborg for his extreme humility would probably like a different remark.

Having noted this criticism, we would add, that when we consider the surprising cheapness of this series, and their ingenious presentation of the most remarkable passages in Swedenborg's works, only commendation seems to be advisable. This last volume certainly largely increases the value of the series, and we hope it may have a large, independent sale. Its neat exterior, the well-executed engraving which ornaments it, and the careful inclusiveness of its extracts, covering more than a hundred subjects, render it a good hand-book to have upon the parlor table, or to lend to one's neighbors.

Nineteen Christian Centuries in Outline. By Lewis O. Thompson. Chicago: A. Craig & Co. 1881. pp. 375.

This very neat book contains summary references to the great events of the Christian Era. Each century has its chapter, which opens with a brief description of its character, a list of rulers, with dates, a short essay, or a series of them, on the salient points of history, a list of the important events, and a programme for an evening's instruction. The whole book, except in its introductory chapters, is meant to serve the uses of clubs for historical study; the author, who is a Presbyterian minister, having been very successful in this important line of improvement. The language is sometimes American rather than English, and the index is not what it might be; but the book should have a wide sale, and should be made to assist historical studies throughout the land.

The Ride Through Palestine. By John W. Dulles, D.D. Philadelphia: Presbyterian Board of Publication. 1881. pp. 524.

With perhaps the single exception of Prime's "Tent-Life in the Holy Land," this is the best book of Palestine travel we have read. Seven Presbyterian ministers made a happy, profitable trip, and Dr. Dulles has told the story in a very vivacious and highly instructive style. If one cannot go in person, he will do well to accompany mentally this band of agreeable and observant travellers, whose route covered the ground quite fully from Hebron to Damascus. The value of the book is greatly increased by the use of nearly two hundred maps and engravings, executed with care, and placed just where they are needed.

The Gateways of Knowledge Considered Naturally and Spiritually. London: James Speirs. 1881. pp. 86.

This pamphlet contains eight papers read by as many gentlemen before the Swedenborg Reading Society during its last winter's sessions. They treat respectively of the senses in general, each sense in particular, our Lord's miracles in connection with the senses, and the senses in the life hereafter. We have read all the papers with great interest, and are very glad that such a society exists and is at work. Though prepared for the sake of opening an evening's discussion, these papers are of general and permanent interest.

MONTHLY NOTES AND COMMENTS.

Not an Organ.

We wish to enter a good-humored protest against the title lately conferred upon us by one of our contemporaries, which lately announced that

> "Our Eastern friends have given notice that their organ, the *New Jerusalem Magazine*, will be enlarged."

The use of this political word "organ" seems to us altogether misleading. We may, of course, appear very narrow and sectional without knowing it, but, so far as we know, we are the "organ" (if the term must be used) of nothing less than the New Church, without reference to locality.

The remark just quoted would have sounded strangely, indeed, when four or five earnest young men, almost penniless, started, in 1827, a monthly publication, in connection with other devoted labors, in the cause of the New Age. Looking only to do what good they might, they established this *Magazine*, and filled it with sermons, essays, reviews, intelligence of importance to the "receivers of the doctrines," and other appropriate matter. Their subscribers, though few, were not of any district, and their contributors never thought of regarding their work as other than a catholic one.

The periodical ran with fair success through some twenty-six volumes, when, in 1853, the President of the General Convention, Rev. Thomas Worcester, of Boston, recommended in his annual address, that, as a matter of order, the Convention should take charge of this periodical rather than the private individuals who founded it. These persons gave up their rights as soon as the suggestion of the President had been adopted, and thus parted with that which they had nurtured for no purpose of their own.

In due time, however, the Convention took up, also, a weekly paper, and thus narrowed the field of the *Magazine* considerably, and at last, in 1872, when it had reached its forty-fourth volume, dropped it altogether, and it ceased. How deeply this act was regretted by those who had spent their time and strength and means upon it, and who saw no other publication rise to take the important place, must be well known. For fifty years, nearly, the Church had needed such a record of its history, and had appreciated it, and now it was wholly deprived of it.

It was not strange that in a few months private individuals again found the means of issuing a monthly publication, but this venture, under a new name, was not what the Church seemed to want, was not even commended by those who had aided in establishing it, and was carried on but two years.

Then, after three years of generally felt need, the *New Jerusalem Magazine* was revived, and the Massachusetts Association consented to publish it at its book-rooms upon the express understanding that it had no pecuniary responsibility, and it did not withdraw this stipulation for some time.

This is a brief sketch of the history of our *Magazine*. It now makes a library of forty-nine volumes. It contains the records of the bodies of the Church in this country, generally in their official form. When the "Index," which is about to appear, is issued,

those who consult it will be surprised at the fulness with which the thought and action of the Church are recorded.

It certainly has not been any one's "organ." Is it to be? This will depend, not on the designations it may chance to receive, but on itself. It may record only the news of a section, may print the contributions only of a set, may espouse the cause of a party, but we hope not and trust not. Avoiding the extremes of opinion, interested in all that is of the New Age everywhere, holding no controversies, yet leaving its contributors free, this *Magazine* will continue to go to the various sections of our Union, and abroad, to private individuals, to theological schools, to public libraries, with as little of Boston outside of the publishers' imprint as possible, and with as much as possible of the spirit of the New Age.

It has had a companion in England, and shares with it and others the wide field of the world; but may it never lose its interest in all the world!

Its editorial work has always been a labor of love. Its editors have been on the list of its paying subscribers. No salary account has entered into its finances. There has always been room, and there is still room, for self-sacrifice, but none for aggrandizement of any sort.

We therefore do not like the title "organ of our Eastern friends," and would much prefer to have this and all terms of similar origin and purport omitted from the pages of our New-Church publications.

Our English Brethren.

We learn with pleasure that the monthly magazine published by our friends in England is to have increased interest taken in its welfare. Instead of its former title of "Intellectual Repository and New Jerusalem Magazine," it is now to receive that of the "New-Church Magazine." Our suggestion would have been for a simple condensation of name to "New Jerusalem Repository," and this we should have urged for the sake of preserving a well-known name, and of giving clearness to the designation. But, having much confidence in the benefits to be conferred through interesting periodical literature, we would express our high hopes of the new departure, and our cordial wishes for its success.

Those who had the pleasure of attending the sessions of the General Convention which met in New York in the year 1879,

will recall the pleasing and affecting impression made by the remarks of the two representatives of the English Conference, Rev. J. F. Potts, of Glasgow, and Mr. Thomas Willson, of Birmingham; and, if they have not already heard of it, will learn with feelings of tender interest that Mr. Willson has been removed to the other life. We learn, from what is said of him by his countrymen, that our people were not in error in concluding, from his intelligent interest in our affairs and his modest yet composed manner, that he was a most efficient helper in the uses of the English Conference. It appears that "he was a member of the Conference thirty-one times, and was distinguished by the clearness of his intellect, his intimate acquaintance with the rules, and thorough attention to the business of the Conference." In the society at Birmingham he was treasurer, and a valued Sunday-School worker. He died at the age of sixty-eight.

The Presence of the Lord.

We have been struck with the following words from a writer in *Zion's Herald*. What he says of the Methodists is true of all; and we know that those in our own body, who feel that they have some realization of the Lord's presence, will read with interest what is said here: —

"The inquiry is made over and over again, but is ever pertinent and pressing, Why is there not greater religious power in the church and in the life of the individual believer? Why such meagre results from so much effort and so much machinery? Why so many weak churches and small congregations amid teeming Christless populations? May not the answer in part be, the want of the sensible presence of Jesus in the heart of the professed Jesus-disciple? A consciousness of the absence of God is, to too great a degree, characteristic of Christian life. Worship degenerates into form, devotion into duty; and there is but a semblance of life. It is the privilege of the believer to have the felt presence of Jesus in the soul; a conscious communion with the loving Saviour; the near revelation of Christ as Friend, Companion, Brother, Comforter. It is his privilege to have peace, joy, an especial uplifting and inspiring for Christ-work. It is not the entire earthly inheritance of the saints to have a head-faith with respect to their acceptance with God through the declaration of his Word, or a heart-assurance through the witness of the Spirit.

"There is danger of too much living by faith. Mere faith is dry food for permanent diet. One reads the Bible and believes it, worships in the closet, in the family, in the sanctuary, and the head only may be concerned in it; the emotional nature may be unmoved, the real man untouched, the springs of being and of action unreached. There is needed holy fire to warm the heart. The soul must be aglow from his felt presence."

Wisdom Justified of her Children.

THE *Christian Union* says,—

"We recall the experience of a personal friend who, a number of years ago, left the Presbyterian for the Swedenborgian Church. From being a formal Presbyterian, he became a spiritual Swedenborgian; we do not believe his theology, but the imaginings of the Swedenborgian seer made him a better man than the arguments of the Genevan theologian."

We presume that the writer meant "Swedish seer," and that he did not mean to imply that the ideas that there is one God our Saviour, that the Holy Word is Divine Truth, and that heaven is everywhere higher than earth, are the "imaginings" of any one; or that, if such doctrines make a man better, it is evidence that they are false; or that the writer would defend Calvin's "arguments" as to reprobation, for instance; or that the rule of judging the tree by its fruit has been abandoned by the *Christian Union* to the use and benefit of heretics only.

Christianity in Japan.

THE *Missionary Herald* prints an account which is remarkable. The view which it gives of the church referred to, indicates a tasteful and substantial building. Where in America is a church built with prayer before the day's work begins, or built with so earnest an effort?

Mr. Ise graduated at the Kioto Training-school in 1879, and soon went to Imabari, a city of twelve thousand inhabitants, and gathered a congregation. In 1880 a church of six or seven members was organized, which, on its second anniversary, numbered seventy-seven members, with a new house of worship, and a congregation of two hundred and eighty. This edifice was built by the people on land bought for the purpose, and the remarkable generosity of their gifts was matched by the spiritual life manifested in connection with their labors. Not only at the laying of the foundation, but every morning, the work was begun by the offering of a prayer by one of the brethren. The church will seat between five and six hundred people.

Wanted.—*The supply of the No. of this Magazine for Feb., 1881, being entirely exhausted, we would be very thankful to receive from some of our subscribers who do not care to preserve sets, copies of the number which is wanting.*

REPORT

OF

THE BOARD OF MANAGERS

OF THE

SWEDENBORG PUBLISHING ASSOCIATION.

FOR YEAR ENDING DECEMBER 5, 1881.

It is with much pleasure, and a feeling of devout thankfulness to Him whose kingdom we are endeavoring to extend and strengthen, that the Board of Managers of the Swedenborg Publishing Association are able to report a much larger amount of contributions to its funds the past year, a much larger sale of its publications, a much wider and livelier sympathy with its purposes and methods, and a much greater amount of valuable work accomplished, than in any other single year since the date of its organization.

WORK DONE DURING THE YEAR.

Our efforts and funds, during the past year, have been chiefly devoted to the "Swedenborg Library," which, we are happy to report, is now complete in twelve beautiful volumes. And the Editor's design, as stated in the Preface to volume first, of "presenting in a neat, compact, and inexpensive form, such portions of the teachings of Emanuel Swedenborg as seem best suited to the general reader;" and "so arranged as to make each volume complete in itself, and to give the reader a clear idea of the author's teachings on the various subjects treated of," has been successfully car-

ried out. Indeed, more and better has been done than was expected or promised, for the average size of the volumes is something more than 250 pages; and their price is now about *one-sixth* (instead of *one-fourth*, as expected) that of the unabridged works.

This series was commenced and the first volume issued six years ago. But the many and great advantages of the proposed plan seem not to have been at once seen or generally appreciated. The contributions in aid of it, therefore, were few and feeble,—so feeble, indeed, that for five successive years we were able to issue only one volume a year. But, when six volumes had been published, the attention of the New Church public (as well as of many others) began to be turned toward the enterprise, and its importance began to be more generally recognized. So that, with the moderate income from the Jones fund, with the generous donations from a few earnest and appreciative New Churchmen, and with the profits (though small) on the sales of our books, we have been able to issue *six volumes* (thus completing the series) since our last Annual Meeting,—doing as much in this single year as we had done during the five preceding years. And the balance due the Treasurer is so trifling that we can say the Association is quite free from debt.

Of the manner in which our work has been executed, of the great satisfaction it has given to the intelligent receivers of the heavenly doctrines, and of its promise of extensive and permanent usefulness to the Church, it is needless to speak here. We are content, and more than content, with what others have said in praise both of its design and execution.* The many encouraging and highly commendatory

* A few extracts from numerous letters received by the Editor from intelligent New Churchmen, may be found on the cover of this Report. Many more might be added of similar character. And, since the publication of volume xii., the expressions of satisfaction have been even

letters which the Editor has received from these Churchmen in all parts of our country, and especially from our most intelligent ministers, have been highly gratifying to the Board of Managers. That the work should have been designed and executed in a manner to elicit such universal and high commendation, and from those well qualified to judge of its merits, is matter for congratulation and deep thankfulness.

In addition to the six new volumes of the "Swedenborg Library," compiled, stereotyped, and published during the year, we have also stereotyped twelve small tracts (eight pages each), called "Leaflets," which are found very useful in calling attention to and kindling a desire to read the "Swedenborg Library," which is advertised on the last page of each Leaflet. These were issued about two months ago, and 22,500 copies were printed. And already about 10,000 copies have been sold (they are offered by the hundred at *three and a half mills* apiece), and more than 3000 copies have been given away. They are well suited to the state of

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stronger than before. One of the most intelligent and scholarly ministers in the New Church, writing under date of December 19th, says: "The little books are delightful. Volume xii. is a *perfect treasure*, and must meet a very general want. The *Index* ['Table of Contents'] you send out indicates a great deal of care and judicious labor in the carrying out of this excellent enterprise." Another minister, writing under the same date, says: "I am more and more delighted with what I see of the 'Swedenborg Library.' Volume xii. seems to me one of the very best things that we have in the literature of the Church." Another writes, under date of December 16th: "I take this opportunity to congratulate you on the completion of this important and useful work. I have found it of great value in my experience, and am sure it will be the means of great good." And still another, under date of December 20th, writes: "I find the 'Swedenborg Library' very convenient, and every way satisfactory. I deem it among the very best works of the Church." And none of these writers are of the number of those from whose letters extracts are to be found on the cover. They express the general opinion since the completion of the work.

persons yet unacquainted with the New Church teachings, and are good things to slip into an envelope now and then along with a letter to a friend, which may be done without any increase of postage. Some have used them in this way with good effect.

We have also stereotyped a pamphlet of ninety-five (12mo.) pages, containing the "Memorial to the General Convention, and Full Text of Passages in Swedenborg, therein referred to; together with a calm Review of the Committee's Report thereon to the last meeting of the Convention," and have printed an edition of 1000 copies. It is a pamphlet of special interest and value to New Churchmen at this time, particularly on account of the "full text" therein given of the passages to which the memorialists refer, and on which they base their appeal to the Convention.

We have printed during the year 9000 volumes of the "Swedenborg Library," and a new edition (500 copies) of Barrett's "Lectures on the New Dispensation;" and new editions of our other collateral New Church works will be required shortly.

It is worth mentioning, also,—as very naturally resulting from, and forming no inconsiderable part of, the work in which our Association is engaged,—that a pretty large correspondence has gradually grown up, which has been conducted entirely by our Corresponding Secretary, some of which is of very great interest, but which we are not at liberty to speak of now further than to say, that it is full of hope and promise, and reveals a strong and steadily growing undercurrent of true religious thought and feeling in the different churches, which we hail with gladness, as indicating a more thorough and rapid preparation for the full reception of the doctrines and life of heaven than many of our friends seem aware of. We are aiming to meet, as far as possible, this growing state of preparation for the new and

better Christianity among the American people; and are becoming more and more confident of the admirable adaptation of the "Swedenborg Library" to this use.

Some months ago, a benevolent gentleman in California, who has manifested a lively interest in our work, expressed a desire that a full set of the "Swedenborg Library" (as soon as the series was completed) might be placed in the libraries of all our State Penitentiaries, and generously offered to furnish from his own purse the money to pay for the books—$300, if needed. Thereupon our Corresponding Secretary wrote to the Governors of the different States and Territories, to ascertain from them the location of their several prisons, and the names and address of the chaplains or other officers having charge of the prison libraries. His letters received prompt answers; and he then addressed the persons designated (generally the prison chaplains, or "moral instructors"), inclosing one or more of our "Leaflets," and mailing a copy of the "Contents," etc., of the "Swedenborg Library," and asking if the gift of these twelve volumes to their prison libraries would be acceptable. And in every instance but *two** (and we have now heard from twenty-seven prisons), he received affirmative answers, accompanied usually by very cordial expressions of thankfulness for the gift; such, for example, as the following: "We accept your kind offer with *many thanks.*" "I am very grateful for the generous offer contained in yours of 29th ult., which is eagerly accepted and highly appreciated, not only by myself, but by all interested in this matter [of reforming the prisoners]." "Many thanks for your kind and liberal offer. The books

* And these two did not positively decline, but said they would like to *see* the books before agreeing to place them in their libraries. And, if we would send them, they would (should they, on examination, find them unsuitable) return them to us, or make such other disposition of them as we might direct.

will be appreciated by the men." "Yours of the 21st inst. duly received. The tracts ['Leaflets'] were read with pleasure; and I shall be glad to receive the volumes of your 'Swedenborg Library' for our institution." "The volumes of the 'Swedenborg Library,' tendered in yours of the 19th inst., for use of our library, will be gladly accepted, and the gift highly appreciated." "We most gratefully accept the generous offer contained in yours of the 3d inst., and would like to know the name of the kind-hearted donor, that we may at least thank him for his thoughtful kindness." "We will gratefully accept the gift, and acknowledge it to the gentleman, if you will give us his name." "The books will be most acceptable to us. We have about 5000 volumes in the library, and among them only one of Swedenborg's works. So we will be glad to have a full set." "I would be pleased to receive and circulate the 'Swedenborg Library,' kindly offered in your favor of 11th inst." "The proposed donation of the 'Swedenborg Library' will be very gratefully accepted for the library of this institution." "The 'Swedenborg Library' will be accepted with many thanks in behalf of our prison library. And you can rest assured they will be perused with pleasure, and the generous donor kindly remembered by the unfortunate inmates of this institution." "In reply, permit me to say, that the generous offer is gratefully accepted, and I beg you to return my personal thanks to the generous donor for his very acceptable gift. I am sure the prisoners will appreciate the opportunity to read the compilation from the works of this eminent writer."

These few brief extracts are sufficient to show the cordial reception which our offer uniformly met with from the chaplains, moral instructors, wardens, and superintendents of the different prisons,—most, if not all, of whom are undoubtedly religious men, and connected with some Christian denomi-

nation. And they certainly justify the hope, if they do not warrant the assurance, that the "Swedenborg Library" will be read by the State prison officials, as well as by the prisoners; and in either case we trust it may prove a means of spiritual enlightenment and edification.

PRICE OF OUR BOOKS.

It has long been the opinion of the Board of Managers that the price of our books, though always comparatively moderate, was considerably too high for such works,—works not widely or eagerly sought after, and having yet a mountain of prejudice to contend with. But the question was, how to reduce the price very considerably, and still keep our books in the regular channels of trade (a thing greatly to be desired), allowing a reasonable profit to the dealer. Our Board were fully of the opinion that a reduction of *fifty per cent.* in prices might be made, not only with great advantage to our Cause by the increased circulation of our books, but with increased pecuniary profit to both dealer and manufacturer. Under this impression we proposed, more than a year ago, to our worthy publishers, that they try the experiment of such reduction,—at the same time offering to surrender all royalty on our stereotype plates if they would do so. The publishers thought the increased demand for the books would hardly be sufficient to justify so large a reduction in the price as we asked; but finally agreed to it on condition that our Association would not only surrender all royalty on its plates, but assume the entire risk, furnish all the capital required for the manufacture of the books as well as plates; pay for all advertising, copyrighting, copies furnished to the press, etc.; the house to continue as our publishers, enter our books on all their catalogues, and supply the demands of

the trade,—purchasing their supply of us at a price agreed upon, which is very near the actual cost.

Our Association promptly accepted these conditions; and the price of all our books was at once reduced *fifty per cent.*,—that of some of them a little more. And the result has fully demonstrated the correctness of our Board's judgment and the wisdom of its policy. The sales have been ten times as great as in any previous year; and even the pecuniary profit to all parties much larger than before. But the important consideration with us is, the immense gain to our Cause resulting from this large reduction in the price of our books, and the consequent large increase in their circulation,—placing them, as it does, within easy reach of people of the most moderate incomes. This is a consideration which all can appreciate; and we hope it may induce every lover of the goods and truths of heaven throughout our country to do something (be it ever so little) to encourage and sustain an organization which has risked and done so much (and hopes to do much more) for the advancement of our precious Cause, and whose well-directed energies, judicious policy, and economical management, coupled with the valuable results achieved, fairly entitle it, we think, to the fullest confidence and the most generous support.

Our Association is at liberty to fill all the orders for our books which it can obtain through its circulars, advertisements, or otherwise, at the established prices. And when our friends know that the books we sell to others yield us about *four times* the profit we get on those we sell to the publishers, they may be willing to send their orders directly to our Swedenborg Publishing Association, or its Corresponding Secretary, instead of ordering through the trade. This is one way in which they may render us some financial aid without any sacrifice on their part.

SALES OF BOOKS DURING THE YEAR.

The Board are happy to report a most gratifying and unexpectedly large sale of the "Swedenborg Library" during the year, amounting in all to 6433 volumes. The demand has steadily increased since the date of our last Annual Meeting. This, we believe, is without precedent in the history of New Church literature. We have never heard of any sale of a New Church work approaching this, within the short space of a single year. And it has not been the result of extensive advertising (the whole cost of which has been less than $75), or extraordinary pushing of any kind. It is a gratification to the Board to know that the work has made its way, and met with this unprecedented sale, purely on its own merits. Its low price has undoubtedly helped the sale; and, next to that, its neat and attractive form, and its complete adaptation to a growing popular want, have strongly commended it to popular favor. But, what is yet more encouraging in this large sale, is the assurance it gives of a rapidly growing state of preparation for the reception of the heavenly doctrines among the American people.

The demand for volume xii., which promises to be the most popular and useful one of the series, has been considerably greater than that of any preceding volume. The first edition (500 copies) was exhausted within less than three weeks from the time of its publication, and a second edition of 1000 copies was put to press on the 5th of December. Many extra copies of this volume were ordered for Christmas presents to clergymen and laymen of other denominations,—one brother saying, at the close of his letter, "Volume xii. is a good missionary. Any man who reads that, and don't want more, can't be reached by the New Church now." Besides the volumes *sold*, our Association has *given* away

twenty-four full sets, or 288 volumes, which make nearly 7000 volumes disposed of during the year.

The sales of our other works, too, particularly of "Barrett's Lectures on the New Dispensation," have largely increased since the great reduction in price. And, although the increase has been somewhat less than that of the "Swedenborg Library," it has been sufficiently marked to prove the wisdom of the policy of low prices.

AN INTERESTING AND SIGNIFICANT FACT.

Another item of general interest and considerable significance, and well worth incorporating in this Report, is the promise of several articles on Swedenborg and his theological system, from representative men of different religious denominations, which may be expected to appear, in the course of the coming year, in prominent monthly or quarterly journals. The Board of Managers deemed the completion of the "Swedenborg Library" an event of sufficient importance to justify them in inviting the special attention of distinguished theologians of different schools to this work, and to the grand theological and ethical system embodied therein. Accordingly the following circular was drawn up, and its publication duly authorized by the Board:—

GERMANTOWN, PA., September 20, 1881.

DEAR SIR:

I believe it is generally conceded by Protestant Christians that, during the last half century, considerable progress has been made in nearly all the churches toward a truer charity, a grander catholicity, a wider fellowship, and a higher unity than had previously existed.

Christians of different denominations have become more kindly disposed toward each other, more tolerant of doctrinal differences, more free in their religious inquiries, and more willing to examine candidly and judge fairly the views of each other. This is the Lord's doing; and it is hailed by

all the best minds as one of the cheering signs of these New Times.

It is believed, therefore, that the time has arrived when the leaders of religious thought in all Protestant churches can examine impartially, and judge with something like Christian candor and fairness—as they could not fifty years ago—the claim of Emanuel Swedenborg, and the system of religious truth contained in his writings.

Such examination is now rendered comparatively easy by the publication of "The Swedenborg Library"—a series of twelve small volumes (of 250 pages each), containing in a condensed form the whole of Swedenborg's Theology, in his own words, translated into good English; with a Table of Contents so full, and subjects so classified that the reader can readily find what the author teaches on any one of them.

It is proposed by the "Swedenborg Publishing Association" of Philadelphia (under whose auspices this series is issued), to send the entire set (twelve volumes) to some able and representative man in each of the Christian denominations, for review in some prominent organ or journal of said denomination.

The only conditions imposed are, that the review shall be not *less* than eight pages (8vo.) in length, and shall show by its general character that the reviewer has read the books with sufficient care to enable him to grasp, with at least a *tolerable* degree of fulness, the author's meaning.

Will you, therefore, have the kindness to indicate (by *postal card*), or in any way put me in communication with, some intelligent and fair-minded man in your denomination, who, in your judgment, would be a suitable person, and may be willing to undertake such a review on the conditions herein named?

On behalf of the Board of Managers of the Swedenborg Publishing Association, I remain,

Very truly yours,

B. F. BARRETT, President S. P. A.

This circular was sent to more than fifty Protestant theological seminaries, from several of which courteous answers were received, and the names and addresses furnished of gentlemen thought to be well qualified for the work proposed.

The President then addressed a note to each of the gentlemen designated, enclosing a copy of the circular, and accompanying it with a copy of the pamphlet containing "Contents," etc.; and no less than *seven* of them have already agreed to prepare articles according to the terms and conditions of the circular; and the books have been sent them, and their receipt acknowledged. And we are expecting affirmative answers from some others belonging to denominations not yet represented in our list of writers.

These articles are not expected to appear for several months yet, as the Corresponding Secretary urged the parties to study the books sufficiently to gain a tolerable knowledge if not complete mastery of their contents. The writers are left in perfect freedom to handle the subject in whatever way they think proper, exercising the most thorough independence of judgment and criticism; and we cannot, of course, predict what will be the tenor of these articles. But, from the known breadth and catholicity of most of the gentlemen who recommended the writers, there is reason to believe that their papers will indicate some progress in the churches within the last few decades,—since Dr. Pond and Prof. Woods gave us the results of their inquiry in this direction. However that may be, the discussion of the subject in the pages of prominent journals by thoughtful and scholarly men, can hardly fail to awaken considerable general interest and inquiry about the New Doctrines, and lead to an increased demand for and study of the "Swedenborg Library," which will be made the text, as well as the occasion, of all the articles.

RECEIPTS AND DISBURSEMENTS.

The gross amount of the Association's receipts during the year, as shown by the Treasurer's Report, is $3966.97. Of this sum $1307 has been donated for the use of the Association ($100 of it for a special purpose); $2080.15 has come

from sales of books; and $679.82 from income of funds belonging to the Association.

The amount of disbursements for the year has been $4713.32; of which $1680.03 was for stereotype plates; $478.16 for paper; $575.27 for binding; $226.61 for printing; $115.75 for engraving portrait of Swedenborg on steel, and taking 1100 impressions; $70 for insurance; $277.50 for dies, postage, advertising, and other incidental expenses; and $1300 for editorial work and other service rendered by the President as Corresponding Secretary and General Manager.

It will be seen from this exhibit that the work of the Association has been done with very great economy, there being no expense for room-rent, clerk-hire, or agent's services; and no salary to any officer, only a very moderate one to the Editor, who has also performed the duties of Corresponding Secretary and General Manager, giving his whole time and attention to the work of the Association.

PROPERTY OF THE ASSOCIATION.

The property belonging to the Association at this time consists of—

The Jones Fund (yielding over 6 per cent.), amounting to . . .	$13,662 56
Stereotype plates of the "Swedenborg Library" (actual cost) . . .	3,014 79
Stereotype plates of Collateral New Church works	1,112 01
Stereotype plates of tracts, pamphlets, and leaflets	294 78
Steel engraving of portrait of E. S., and 1300 impresssions	120 00
Volumes of the "Swedenborg Library" (bound and in sheets) . . .	350 00

Collateral N. C. works (bound and in sheets)	$125 00
Real estate and other securities, worth (probably)	1,500 00
Total	$20,179 14

A THING GREATLY TO BE DESIRED.

In 1875 Elias M. Jones, of Nottingham, Cuyahoga County, Ohio (since deceased), placed in the hands of trustees $5474 as the nucleus of a fund to be ultimately increased, if possible, to $50,000; the entire income from which (after providing for two small annuities) should then be for the use of the Swedenborg Publishing Association. Previous to this, Mr. Jones had made his will, bequeathing the bulk of his estate to this Association; and in 1880 his Executor paid over to our Treasurer $6119.96. This sum, by resolution of the Board of Managers and in accordance with the terms of the will, was added to Mr. Jones' former gift in the hands of the trustees. The increase of the funds, by additions of income and profit on investments up to December 5, 1881, has been $2068.60, making the present principal $13,662.56; which, with some other securities and real estate of uncertain value added, may be safely set down at $15,000.

By the terms and provisions of the above-named will, our Association is required to add annually to the principal, half the net income from the bequest; and to continue doing so until, by such additions of income, together with further additions from donations to the permanent fund and from *other bequests*, the said fund shall be increased to the sum of $50,000. When it shall have been swollen to this amount, the will permits us to use the entire annual income.

To add $35,000 more, therefore, to our present fund, at an early day, thus swelling it to the required $50,000, is *a thing greatly to be desired.* We can then use the *whole* of

the income, which will go far toward enabling our Association to prosecute with vigor and success, the great work on which it proposes now to enter—that of placing the "Swedenborg Library" within easy reach of every thinking man and woman in the land. Without disparaging the merits of any other organizations, or the excellent work they are doing, we submit that, for well-conceived plans and judicious aims, for vigor and economy in their prosecution, for thoroughness and simplicity of organization and methods, for judgment and practical experience in its working force, for the amount and quality of work done the past year, for the adaptedness and *cheapness* of its books and leaflets, and for the importance, feasibility, and wisdom of its plan of operations for the future as briefly outlined below, no other existing organization for the dissemination of the precious truths of heaven is superior to ours, and none more fully entitled to the sympathy, confidence, and liberal support of all who love the doctrine of heaven.

OUR WORK AND METHODS FOR THE FUTURE.

The Editorial Committee have in hand some valuable New Church matter (in MS.) which they have examined, and will recommend to the Board of Managers for publication as soon as the state of our treasury and the demands of other work which claims precedence, will warrant. We desire also to so increase the number of our "Leaflets," that every important theological and religious topic shall have treatment in that brief but simple, intelligible and impressive form. The cost of these is trifling; yet as a means of enlisting attention and awakening a desire to become better acquainted with the New Theology as expounded in the writings of Swedenborg, they are found to be very effective. Almost every sincere inquirer who reads one of these atten-

tively, is pretty sure to order one or more volumes of the "Swedenborg Library" advertised on the last page of each "Leaflet." It is easy to see, therefore, that much good may be done at small cost, by the free distribution of these little messengers.

Another thing we desire to do, is to keep in all the leading and widely circulating religious weeklies, a standing advertisement of our 96-page pamphlet containing the Tables of Contents of the "Swedenborg Library," with the Editor's essay on the Writings, which we propose to send *gratis* to any address, on application. And whoever feels sufficient interest to send for and read that, is pretty sure to order thereafter one of the volumes; and when he has read one, he will not be satisfied until he has read more—probably not until he has read the entire series. This is another of the ways in which we propose to reach those who are in a receptive state.

But the great and important work which the Board of Managers now propose to enter upon—a work which we have had in contemplation from the very commencement of the series of volumes just completed—is, the gratuitous supply of public libraries, each with a complete set of these volumes. The "Swedenborg Library" was designed to meet a growing popular want. And it is seen to be admirably adapted to this purpose. It is well suited to public libraries. The volumes are not forbidding to any one on account of their size. The print is good, the paper fine, the binding neat, and the translation smooth and intelligible. Each volume is complete in itself, and contains all the most important and best things which Swedenborg has taught on the several subjects discussed, topically arranged and classified for the reader's convenience. And in their outward appearance, these books are very inviting. They would be drawn from almost any public library, and read by a stranger to the New Theology much sooner, and it is believed with more profit,

than most of the author's heavier and unabridged works. For these and other reasons, they seem to be especially adapted to the needs of a large class of thoughtful people who depend mainly on public libraries for the supply of their intellectual, moral, and spiritual pabulum.

Now, according to the latest Report (just published) of the Commissioner of Education, the number of public libraries in the United States having over 300 volumes, reported to the department of the Interior prior to 1880, was nearly 4000 (3842). Subtracting from these about 1000 (a rough estimate) for medical, historical, scientific, and law libraries, there remain about 3000 theological, social, academic, society, circulating, and other libraries that are suitable depositories for our books, and in which it is desirable that they be placed at an early day. And the time has come when these books will be thankfully received into most if not all of them. In many parts of our country nearly every village and neighborhood as well as the larger towns and cities, have their social or circulating libraries. And these libraries are usually the resort of the most thoughtful and influential men and women in the community. Let our twelve beautiful volumes be entered on their catalogues and placed upon their shelves (and we would suggest that each library be furnished with two or three *extra copies* of volume XII., which is likely to be most in demand by inquirers), and how long would it be before these books and the new truths they contain, would become the talk of these villages and neighborhoods? Little circles of interested readers would be formed, who would meet every Sunday afternoon or evening to study these books and converse about their contents. And some in these circles would very soon feel that they must *own* them, and thus (the price being *extremely* low) the full set would go into many private libraries. The ministers in such villages and neighborhoods would be compelled (however re-

luctantly) to study these books; and the felt necessity of keeping *abreast* if not in advance of the pews, would ere long begin to modify and improve the teachings of the pulpit. And thus the heavenly light and warmth would be steadily diffused; and the old dogmas be gradually supplanted by the new truths, and the higher life of the community be quickened and developed by the kindling beams of the spiritual Sun.

We propose to commence with the libraries of Theological Seminaries, of which, according to the Report of the Commissioner of Education, there are in our country 133. Here are gathered the young men whose influence ere long will be potent in directing and shaping the religious thought of the American people. They are not yet very deeply confirmed in false doctrines. They know the difficulties which beset the old theologies and perplex the old theologians, and the growing dissatisfaction with the old creeds among a large, intelligent and growing class. And their thoughts, on account of the profession they have chosen, are naturally turned toward doctrinal and religious subjects. And our "Swedenborg Library," if entered on the catalogues and placed upon the shelves of such institutions, would surely be read and studied and its contents discussed by both professors and students. And it is easy to foresee the final result of such study and discussion. These books in such libraries would be like leaven "hid in three measures of meal."

And they should next be placed (or, no matter if the work be carried on simultaneously) in the libraries of societies connected with our universities, colleges, and higher schools of learning. For these libraries are the depositories whence college students draw most of their books for reading. And our neat little volumes would there be read (especially by the religiously inclined), as in the theological schools, and their contents pondered and freely discussed by the

students. And every one sees how desirable it is to give a right direction to the religious thought of young men and women preparing to fill posts of honor and influence in the various departments of life.

There are also in our country, according to the report above referred to, about 1000 libraries belonging to other academic institutions, such as young men's institutes, teachers' institutes, collegiate schools, and normal schools, where young men and women are preparing for one of the most honorable and useful of all professions, that of teacher. Here is another large class of libraries which it is very desirable should be early supplied with a complete set of these books.

Then there are the public, mercantile, social, and Y. M. C. A.'s libraries, which, in the aggregate, swell the catalogue to nearly 3000,—in all of which it is desirable that full sets of the "Swedenborg Library" be placed at an early day; for through these avenues we may hope soon to reach all who are in a receptive state.

There is another work, also, not a whit less important than this in the direct line of and auxiliary to it, but which the Association is hardly prepared to enter upon at this time; and therefore the Board refrains from saying more about it now. Should the contributions to our funds, however, for the coming year, or for the next few months, be what we hope and trust they may be, we shall then be prepared to lay before our friends the nature and plan of the work here hinted at, and which we confidently believe will commend itself to their judgment and sympathy, not less strongly or generally than the work we have just completed, or that on which we now propose to enter.

CONCLUSION.

In conclusion the Board of Managers would say:—

The field is large, and rich in promise. The seed is abundant, and from heaven's own granary. The time for sowing

is propitious. The implements of husbandry are prepared, and well adapted to existing needs; and the laborers, with their well-adjusted machinery, are in the field. The record which this Association has made for itself in the past should be a sufficient guaranty of its wisdom, energy, economy, and trustworthiness for the future. And the work we have been doing, and shall continue to do, be it remembered, is not local, but national in its character,—nay, it is coextensive with the boundaries of all English-speaking peoples, and its usefulness reaches out into the distant future. It is work which helps, and will continue to help, every New Church society in the land; and work, therefore, in which all who love the goods and truths of heaven may heartily join.

But what we have thus far done is simply preliminary and preparatory. It is only forging the needful machinery, or getting the needed materials into the best shape. The good of it all is yet to come. And there never has been, in the history of our world, such a magnificent opportunity for doing a grand and imperishable work—that of diffusing the sublimest of all knowledges among a great and growing people, and awakening them to a higher and nobler life—as is now offered to the New Churchmen of this country; and never before were there such facilities and instrumentalities for communicating these knowledges, or such a state of preparation for receiving them, or so many avenues open through which the mass of the people may be reached.

We, therefore, ask the helping hand,—by which we mean the financial aid—of all who love the heavenly doctrines, and desire their speediest, widest, and most economical promulgation. For only such would esteem it a privilege and a pleasure to co-operate with us in the work we are doing.

On behalf of the Board of Managers of the Swedenborg Publishing Association.

B. F. BARRETT,
President and Corresponding Secretary.

GERMANTOWN, PA.

TREASURER'S STATEMENT.

Balance on hand Dec. 6, 1880		$305 52
Temporary loan repaid with interest		385 63
From books sold to the A. S. P. & P. Soc., N. Y.	$797 65	
From G. P. Lowrey for books	5 00	
From sales of books and tracts	1177 50	
		1980 15

DONATIONS.

G. P. Lowrey	$100 00	
Mrs. M. E. Du Pont	40 00	
Jos. A. Barker	600 00	
W. Howard Baker	250 00	
Simon H. Greene	100 00	
Wm H. Swift	50 00	
A. W. Manning (for books sent to prison libraries)	100 00	
H. F. Newhall	25 00	
Sundry smaller amounts	42 00	
		1307 00
Income from invested moneys		679 82
Total		4658 12
Balance (*deficit*)		65 20
		4723 32

EXPENDITURES.

Wm. H. Cantlin's bills for brass dies	$35 00
J. S. Lever's " binding books	575 27
A. G. Elliot " paper	478 16
J. Fagan & Son " stereotyping	1680 03
T. K. Collins " printing	226 61
Crawford Miller " insurance	70 00
B. F. Barrett, for editing 9 vols. S. Library	900 00
" services as General Manager	400 00
Postage, advertising, and other incidental expenses	242 50
Samuel Sartain, for engraving portrait of Swedenborg	87 00
Henry Sartain, " paper and impressions "	28 75
	4723 32

Dec. 31, 1881.
Examined and found correct.

J. M. Washburn,
W. Howard Baker, } *Auditing Committee.*

The Swedenborg Publishing Association was duly incorporated under the laws of Pennsylvania, March 3, 1873. And we know of no other institution to which money may be donated or property bequeathed with greater certainty of its being judiciously managed

and so applied as to become extensively and permanently useful. For the guidance of such as may have property to bequeath to it, we add the following

FORM OF BEQUEST.

"I, A. B., do give, bequeath, and devise" (here naming and describing the property or estate) "to the Swedenborg Publishing Association at the time of my death, to have and to hold the same to themselves, their successors and assigns in fee simple, but always in trust to and for the exclusive benefit of said Association, and subject to its absolute and entire control and disposition."

OFFICERS AND COMMITTEES FOR 1882.

B. F. Barrett, *President and Corresponding Secretary.*
Jos. A. Barker, *Vice-President.*
D. L. Leeds, *Secretary.*
H. F. Newhall, *Treasurer.*

DIRECTORS.

Otis Clapp,	Vincent Perry,
I. T. Williams,	J. M. Washburn,
R. Norman Foster,	W. Howard Baker,
George Hearst,	Henry H. Grant.

Editorial Committee.—B. F. Barrett, J. M. Washburn, W. Howard Baker.

Finance Committee.—H. F. Newhall, J. M. Washburn, W. Howard Baker.

Committee on Bequests.—D. L. Leeds, H. F. Newhall, B. F. Barrett.

LIFE MEMBERS.

*Abelard Reynolds,	Jos. A. Barker,
*Asa Worthington,	Simon H. Greene,
*John Jackson,	Christopher Greene,
Otis Clapp,	Henry Greene,
Thomas Hitchcock,	Wm. Greene,
Geo. G. Lobdell,	G. P. Lowrey,
Mrs. M. E. du Pont,	Wm. H. Swift,
Mrs. G. W. Nields,	W. Howard Baker,
Alfred F. Allen,	H. F. Newhall,
John Billington,	A. W. Manning.

* Deceased.

CONSTITUTION

OF THE

SWEDENBORG PUBLISHING ASSOCIATION.

ARTICLE I. NAME.—This organization shall be known by the name of "THE SWEDENBORG PUBLISHING ASSOCIATION."

ARTICLE II. OBJECT.—Its object is to promote the publication and wide distribution of the best religious literature and most advanced Christian thought of these New Times; and especially such works as vindicate the claims, expound the philosophy, and elucidate the doctrinal and religious teachings of Emanuel Swedenborg.

ARTICLE III. METHODS.—The Association will seek to accomplish its object by all legitimate methods that may, from time to time, be suggested; but chiefly through some reliable and first-class Publishing House, that will manufacture, publish, and distribute through the established channels of trade, such works as the Association may approve or select.

ARTICLE IV. OFFICERS.—Its officers shall be a President, Vice-President, Secretary, Treasurer, and eight Directors, who together shall constitute a Board of Managers. They shall be chosen annually by ballot, and shall continue in office one year, or until their successors are elected.

They shall have the entire management of the affairs of the Association; shall hold regular quarterly meetings on the first Monday of December, March, June, and September of each year, for the transaction of business, at such hour and place as they may determine; shall have power to fill all vacancies that may occur in their own number, and to make By-Laws for the government of their proceedings.

ARTICLE V. COMMITTEES.—There shall be at least three Standing Committees appointed annually by the Board of Managers from their own number, and as early as practicable after their election. 1st, an *Editorial Committee;* 2d, a *Committee on Bequests;* 3d, a *Finance Committee;*—the special duties of which committees shall be assigned them by the Board.

ARTICLE VI. MEMBERSHIP.—Any person may become a member of this Association, and continue such for one year, by signing (or authorizing another to sign) its Constitution, in a book provided for that purpose, and paying the sum of one dollar into its treasury.

ARTICLE VII. LIFE MEMBERSHIP.—Any person may become a Life Member of this Association by paying into its treasury the sum of Twenty-five Dollars; and the names of all Life Members shall be printed with each annual report of the doings of the Association.

ARTICLE VIII. MEETINGS.—An annual meeting of the As-

sociation for the election of officers, hearing the report of the Board of Managers, and transacting such other business as may come before it, shall be held the first Monday in December in each year; and special meetings may be called at such times and places as the Board may determine, written notice of the same being given by the Secretary, at least one week previous.

ARTICLE IX. AMENDMENTS.—This Constitution may be altered or amended by a majority of three-fourths of the members present at any annual meeting, or at a special meeting called for the purpose, notice of the alteration or amendment to be given in the call, and the amendment subsequently approved by the Court.

BY-LAWS OF THE BOARD OF MANAGERS.

I. The President, Vice-President, Secretary and Treasurer of the Association shall be the officers of the Board of Managers in their respective capacities; and the President shall be Corresponding Secretary of the Board.

II. It shall be the duty of the President, on the written request of one or more members, to call special meetings of the Board, at times not fixed or required by the Constitution,—a written notice of the hour and place of meeting being sent by the Secretary to each member at least two days previous to that on which the meeting is held.

III. It shall be the duty of the Treasurer to receive all moneys, and pay all orders passed by the Board of Managers, attested by the Secretary.

IV. At all meetings of the Board three members shall constitute a quorum for the transaction of business.

V. All books, pamphlets, etc., offered for publication, shall be submitted to the Editorial Committee; and nothing shall be published under the auspices of "The Swedenborg Publishing Association" without being examined and approved by said Committee, and ordered by the Board of Managers. It shall also be a part of the duty of this Committee, under the direction of the Board, to contract in writing with some first-class house for the publication of such works as shall be duly approved.

VI. The committee on Bequests shall have charge of all property left in trust for the use of the Association; shall see that moneys are well and safely invested, and all bequests prudently and wisely managed. And the President of the Association shall, at all times, be a member, *ex-officio*, of this Committee.

VII. The Committee on Finance shall consider, and from time to time report to the Board, such measures as may seem to them expedient and best for raising the funds needed for the vigorous prosecution of the work contemplated by the Association. And it shall be their duty also to carry out such measures when approved by the Board.